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A HISTORY

OF THE

SABBATARIAN CHURCHES.

A
GENERAL HISTORY
OF
THE SABBATARIAN CHURCHES:

EMBRACING ACCOUNTS OF THE

ARMENIAN, EAST INDIAN, AND ABYSSINIAN
EPISCOPACIES

IN ASIA AND AFRICA,

THE WALDENSES, SEMI-JUDAISERS, AND SABBATARIAN
ANABAPTISTS OF EUROPE;

WITH

THE SEVENTH-DAY BAPTIST DENOMINATION

IN THE UNITED STATES.

BY

MRS. TAMAR DAVIS.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—REV. xii. 17.



PHILADELPHIA:

LINDSAY AND BLAKISTON.

1851.

Entered, according to Act of Congress, in the year 1851,

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In the Clerk's Office of the District Court, for the Eastern District of
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C. SHERMAN, PRINTER.

P R E F A C E.

AT the present time, when the Sabbath controversy is engaging so much of the public attention, and when Sabbath Conventions and Sabbath Unions are being chronicled almost monthly, I consider it unnecessary to offer any apology for the introduction of the following work to the public notice. My reader need not fear a repetition or recapitulation of the arguments generally employed in favour of the sabbatical institution, as it refers either to the first or the last day of the week; neither will his attention be wearied by prolix and verbose details. It has been my aim to collect, collate, and condense facts, as much as appeared consistent with perspicuity. I have not taken any new stand with regard to the Sabbath question. The Seventh-day Baptists have, from the first, contended that the Sabbath was changed, not by Christ or his Apostles, but by ecclesiastical synods and councils. This could only be proved convincingly by reference to the practice of those churches who were removed by distance or otherwise beyond the pale of such authority. That the Armenian, East Indian, and Abyssinian Episcopacies were so removed, and that they absolutely refused to succumb to

the authority of the Latin or Greek prelates, sustaining in consequence the most cruel and desolating wars, is an undeniable historical fact ; no less so the truth that during all this time they have been living witnesses against Anti-Christ, as the observers of the ancient Sabbath, which practice they learned from the Apostles, or their immediate successors.

With respect to the History of the Seventh-day Baptist denomination, I am not unaware of the imperfections that may be detected in it. But I must excuse my own defects by a just complaint of the blindness and insufficiency of my guides ; and may also observe that, with reference to nearly every portion of the work, I have been the pioneer in the field of research.

THE AUTHOR.

April, 1851.

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SABBATARIAN HISTORY.

PRELIMINARY OBSERVATIONS.

THE word Sabbatarian, whether bestowed by their enemies as a term of opprobrium upon those who observed the seventh day of the week as the Sabbath, or whether assumed by themselves, is, nevertheless, peculiarly appropriate, and very distinguishing of this particular tenet in their system of religious faith. Neither do we hesitate to employ it in a very extensive sense, as comprehending all those religious communities, whatever may be their names, modes of worship, or forms of ecclesiastical discipline, who refrain from secular employments upon the last day of the week, and observe the same as holy time. There cannot, therefore, be any impropriety in considering the Abyssinian and Armenian Churches as sabbatarian organizations, although the former has become greatly corrupted in worship and doctrine, and exhibits few traces of the purity and simplicity of primitive Christianity.

We claim for sabbatarian institutions a very high antiquity, and a multitude of the most illustrious exemplars; from that grand sabbath proclaimed over the new-born world by the Eternal Father, and observed by angelic and seraphic intelligences, to its second ordainment amid the smoke and thunders of Sinai, and its subsequent obser-

vance by kings, priests, sages, and witnesses for the truth through so many ages, to Him, the Great High Priest of the Covenant, who sanctified the law and made it honourable. It is incontestable that our adorable Lord and his Apostles observed the seventh day of the week, and it was not until a long time subsequent to the close of their earthly pilgrimages that the reverence due to this holy time was transferred, in any Christian community, to the Dominical day.

The first Christian church established in the world was founded at Jerusalem under the immediate superintendence of the Apostles. This church, which was the model of all those that were founded in the first century, was undoubtedly sabbatarian. In the second and third centuries, according to the testimony of Mosheim, it was very generally observed. During the fourth and in the commencement of the fifth centuries, it was almost universally solemnized, if the veracity of Socrates, the ecclesiastical historian, may be depended upon.

We have every reason to believe, however, that from the first, or, indeed, at a very early period, a superstitious veneration was paid in some places to the first day of the week. It is certain that, before the close of the first century, the original purity and simplicity of Christianity had become greatly defaced and deplorably corrupted by the introduction into its doctrines of the monstrous tenets of a preposterous philosophy, and into its ceremonies of a multitude of heathen rites. Identical with this was the appointment of various festivals to be observed on particular days. These days were those on which the martyrs had laid down their lives for the truth, the day on which the Saviour had been crucified, and that also on which he rose from the dead. We have no reason to suppose that the observation of the first day dates back any earlier than

that of Friday, or those anniversary festivals which were introduced to commemorate the descent of the Holy Ghost upon the Apostles, and the feast of Easter. All were the fruits of as dark, fabulous, and superstitious times, as have ever been since the resurrection of Christ. It seems to have been the policy of the rulers of the church at this period, to assimilate Christianity in its rites and festivals to the manners of Paganism, and in its doctrines to the tenets of a corrupt yet seducing philosophy. For such a course of conduct various reasons may be assigned. In the first place they were pleasing to the multitude, who were more delighted with the pageantry and circumstance of external ceremonies, and the frequency of holidays, than with the valuable attainments of rational and consistent piety, or with a sober and steady course of life.

In the second place, we have reason to believe that the bishops augmented the number of the religious ceremonies and festivals in the Christian worship, by way of accommodating it to the prejudices and infirmities of both Jews and heathens, in order to facilitate their conversion. These people were accustomed to a round of pompous and magnificent ceremonies in their religious service; and, as they deemed these rites an essential part of religion, it was natural for them to regard with indifference, or even with contempt, any service whose forms were divested of all specious and captivating appearances. As their religion allowed to them a multitude of festivals, the bishops supposed, and not without reason, that they persisted in their idolatry on account of the ease, pleasure, and sensual gratifications thereby enjoyed, consequently the rulers of the church adopted certain external ceremonies, and appointed festivities, in order to allure the senses of the vulgar, and to make them more disposed to embrace Christianity. The effect of this course of conduct was most

pernicious. It effaced the beautiful simplicity of Christianity, and corrupted its natural purity in order to extend its influence; thus making it lose that practical excellence for which no popular esteem could ever afford compensation. It may be allowable, it may even be commendable, to accommodate ecclesiastical as well as civil institutions, in certain cases, to the infirmities of mankind, and to make some concessions, some prudent instances of compliance to their invincible prejudices, but all these should be of such a nature as not to derogate from the majesty of the divine law, or to substitute for the ordinances of God the observances and institutions of fallible men.

The multiplication of festivals and holidays would naturally bring the Sabbath into neglect, but what contributed more than anything else to destroy its influence over the minds of men, was the almost universal abhorrence in which the Jews were held. We are informed that multitudes of Christians, in the time of Adrian, abandoned all the rites and institutions of their religion that bore any resemblance to the Jewish ritual, for fear of being confounded with that people, who had become obnoxious to the prince, and were suffering the extremity of his vengeance. "Let us have nothing in common with that odious brood, the Jews," says Constantine, when issuing his edict for the observation of the Dominical day. Subsequently, the sabbath was condemned for the same reasons by synods and councils; popes and kings rose up in judgment against it. Perhaps they feared also that its observation would remind the people of that sacred volume, which the prelates chose, for their own convenience, to keep from the world, and in which their condemnation, as followers of the most detestable vices, would be so strongly marked. Moreover they were determined, in the plenitude of their arrogance, to give laws in both a temporal and spiritual sense; to govern the consciences as

they ruled the actions of mankind. Nor was this all, some of these prelates actually aspired to stand, at least in the eyes of the multitude, in the place of God,—to divert the adoration, which should be paid to him, to themselves, or to the relics they had blessed, and the saints they had canonized. Would not the observation of the sabbath have tended to recall the minds of men to the Maker of all things, as the only true and proper object for religious adoration; to the fact that he alone was the moral governor of the universe; his laws the standard of perfection; himself of infallibility? History presents numerous examples of kings and tyrants, who have assumed the attributes of Deity, and demanded the homage of mankind; but, perhaps, a more impious imitation of his power, a more blasphemous assumption of his prerogatives, were never exhibited than in the conduct of these hierarchs. Did God appoint one mediator between himself and man,—behold the saints they canonized; did he bestow the Scriptures as his revealed will upon the world,—behold the canons of the church in which their authority is superseded; and did he institute and command the observation of the seventh day as a day of rest,—they substitute an other in its place. The Sabbath is reprobated as a Jewish institution: it is a wonder that we hear nothing of a Jewish religion, as Christianity certainly originated with that people; of a Jewish Saviour, since the Redeemer was of the offspring of David; and of Jewish apostles, as not one of the twelve were of the Gentile race. We must go to the Jews for the Bible, in which is contained the knowledge of God, and the hope of the world; we must go to the Jews for examples of godliness in the long, dark ages before the Christian era; why not go to them for a sabbath likewise? The spiritual pride that opposes such a measure will not stand in the great and burning day.

CHAPTER I.

SABBATARIAN CHURCHES IN ASIA AND AFRICA.

SECTION I.

HISTORY OF THE ARMENIAN CHURCH.

THE religious and political history of Armenia has, from the earliest ages, been pregnant with great events; but, obedient to necessity, I condense within a few pages what might fill as many volumes, and content myself with giving an outline of the subject that some future historian may amplify and adorn. In countries where there exists a union between the church and the state, and the prelatial dignity is supported by royal authority, the revolutions of the former are intimately connected with the convulsions of the latter,—the temporal with the spiritual affairs. But the archiepiscopal see of Armenia appears to have preserved its ancient form of discipline and doctrine in the most remarkable manner, notwithstanding the changes of the royal and ducal dynasties in the state, and its alternate subjection to Saracenic and Persian dominion.

The propagation of the gospel throughout Armenia is ascribed by ancient historians to St. Bartholomew, who is said to be identical with Nathaniel,—that Israelite indeed. In Albanopolis, a city of this country, we are informed that the apostle suffered martyrdom; but his blood only watered the seed of divine truth, and caused a more glorious

harvest of proselytes from the Zendavesta to the gospel,—from the adoration of the host of heaven to the spiritual worship of their Maker, “the King immortal, eternal, and invisible.”

Notwithstanding the penal edicts of the sovereign, and the opposition of the Magian priesthood, Christianity flourished like a tree planted by the rivers of water, and the rising generations of Armenia reposed under its salutary shade. Few religious sects have been extirpated by persecution. Religion shines brightest in the night of adversity; it is quenched and extinguished in the sunshine of courts. Zeal and intrepidity are always stimulated by the presence of an enemy. The Christians of Armenia received the crown of martyrdom, rejoicing that they were accounted worthy to suffer for their attachment to the cross. At last, however, the eloquence of a priest, named Gregory, succeeded in converting the monarch and his principal nobility, who received the rite of baptism, and entered into the communion of the church. In consequence of this, Leontius, bishop of Cappadocia, consecrated Gregory bishop of the Armenians, and their church became annexed to the episcopal jurisdiction of the Antiochan prelate.

This circumstance, so fortunate in a temporal sense, proved highly destructive to its spiritual repose. No longer assaulted, it became the parent of schism; and one Eustathius, an obscure priest, has given his name to history, by the success that attended his efforts to create an excitement and faction in the church. The convention of a Council at Gangra might condemn and excommunicate, but could not suppress this faction, which poured forth legions of missionaries, and for a long time disturbed the repose of the Eastern prelates. The doctrines of Eustathius were neither heretical, nor his conduct in introducing them

truly reprehensible, although from their nature highly offensive to the spiritual dignitaries, who, to judge from their habits of life, found more solace in wine and female intercourse than in religious exercises, and who were more solicitous to acquire wealth and preferments to enrich their physical heirs, than solicitous about the welfare of their spiritual progeny. Producing the example and judgment of Paul, Eustathius boldly condemned the marriages of the priests, under any circumstances, as productive of evil; but denounced second and third marriages as abominable, and worthy of excommunication. The use of wine,—in short, all sensual delights,—he prohibited, as equally reprehensible in those who were set as exemplars and rulers of the flock of Christ. Eustathius was succeeded by Erius, a priest, and semi-Arian, who not only protested against the multiplied marriages of the priests, but declared that the bishops were not distinguished from the presbyters by any divine right, and that, according to the Holy Scriptures, their authority and offices were identical. This tenet, of which the immediate consequences would have been to reduce within certain limits the power of the prelates, raised a storm of opposition from that quarter, although it was highly agreeable to many good Christians, to whom their tyranny and arrogance had become insupportable. Erius also condemned fasts, stated feasts, prayers for the dead, and the celebration of Easter; but he urged a purer morality and a stricter observance of the Sabbath. He had many followers, whose numbers were greatly augmented by one Paul of Samosota, from whom they were called Paulicians. Notwithstanding the opposition of the prelates, who invoked the secular arm to prevent the defection of their spiritual subjects, the tenets of this sect struck deep root in Armenia and many of the eastern provinces, and finally the great body of Christians

in the former country, withdrew from the Episcopal communion, and publicly espoused the sentiments of the Paulicians. These were accused of breaking loose from the brotherhood of the Christian world, and they were denounced by the bishops as the most odious of mankind. Whatever might have been the denunciations of their adversaries, posterity, after a candid examination of their tenets, must concede that they were principally distinguished for an adherence to the strict letter of the sacred text, and for the primitive simplicity of their forms of worship. Their ecclesiastical institutions exhibited the most liberal principle of reason. The austerity of the cloister was relaxed, and gradually forgotten. The standard of piety was changed from absurd penances to purity of life and morals. Houses of charity were endowed for the support and education of orphans and foundlings, and the religious teachers were obliged to depend for temporal support upon the voluntary subscriptions of their brethren and the labour of their own hands. To these churches, famous throughout the East no less for the purity of their worship than their exemption from ecclesiastical tyranny, myriads of fugitives resorted from all the provinces of the Eastern empire, and the narrow bigotry of the emperors was punished by the emigration of their most useful subjects, who transported into a foreign realm the arts of both peace and war. Among the mountains of Armenia, and beyond the precincts of the Roman power, they seemed to have found a new world, where they might breathe the air of religious freedom. The emperors, ignorant of the rights of conscience, and incapable of pity or esteem for the heretics who durst dispute the infallibility of holy councils, and refused to acquiesce in their imperial decisions, vainly sought, by various methods, to excite against them the

indignation of their sovereign and the vengeance of persecution.

During this time the Paulicians had increased in a wonderful manner. The desire of gaining souls for God, and subjects for the church, has, in all ages, fired the zeal and animated the activity of the Christian priesthood. It must not be supposed that the Paulicians were less arduous in the prosecution of their spiritual enterprises. Assuming the character of travelling merchants, or in the habits of pilgrims, a character to this day sacred throughout the East, they joined the Indian caravans, or pursued without fear the footsteps of the roving Tartar. The hordes encamped on the verdant banks of the Selinga, or in the valleys of the Imaus, heard, with feelings of mysterious reverence, the story of the incarnation; and illiterate shepherds and sanguinary warriors forsook their flocks and deserted their camps to listen to the simple eloquence of an Armenian pilgrim. Perhaps the exposition of a metaphysical creed was no more comprehensible to the one than were lessons of humanity and repose to the other; but both were susceptible of the baser passions of hope and fear, and both could understand the effect that their rejection or adoption of the gospel would exercise, according to the popular belief, upon their destiny in a future world. The mysterious rites of Christianity were administered to multitudes, among whom a great Khan and his warriors were said to be included.* In other regions the Paulicians were no less successful. Unwonted crowds resorted to the banks of Abana and Pharpar, whose limpid waters seemed particularly appropriate for the administration of the baptismal rite. The bishops of Syria, Pontus, and Cappa-

* According to Assemanni, Christianity was once professed by the horde of Koraites; and their chief, who received ordination, which probably gave rise to the legend of Presbyter, or Prester, John.

docia, complained of the defection of their spiritual flocks. Their murmurs, a principle of policy, above all an implacable hatred against everything bearing the semblance of freedom, induced the Grecian emperors to commence, and continue for nearly two centuries, the most terrible persecutions against the Paulicians. During these frightful convulsions, Armenia was ravaged from border to border with fire and sword; its monarchy—then held by a younger branch of the family of the Parthian kings—extinguished; its cities demolished, and its inhabitants either massacred by the hands of their enemies, driven into exile, or sold into servitude. Great numbers fled for safety and protection to the Saracens, by whom they were hospitably entertained, and who permitted them to build a city for their residence, which was called Tibrica. This afforded them an opportunity for returning, with interest, the miseries that they had suffered at the hands of the Greeks; for, entering into a league with the Saracens, and choosing for their leader a chief named Carbeas, they prosecuted against the Greeks a war which continued during the century, and in which the slaughter on both sides was prodigious.* During these convulsions several companies of the Paulicians passed into Bulgaria, Thrace, and the neighbouring provinces, where their opinions became the source of new dissensions. After the Council of Basil had commenced its deliberations, these sectaries removed into Italy, where they became amalgamated with the Albigenes and Waldenses.

* Some modern theorists have severely reprehended the Paulicians, or Armenians, for the part they bore in these sanguinary scenes. But so long as the principle of patriotism is cherished; so long as the names of home and country are accounted sacred; and so long as the memories of Tell, and Wallace, and Washington, are held up to general emulation, the laity, at least, may be excused for recognising the legitimacy of self-defence.

Armenia, reduced from an independent kingdom to a ducal sovereignty, maintained a real independence, though in nominal servitude. The Roman emperors, in the decline of their greatness, were content with the name of homage and the shadow of allegiance. A robe of rare texture and curious workmanship, formed of the hair or wool by which the mother-of-pearl, a shell-fish of the Mediterranean, attaches itself to the rock, was their annual imperial gift that purchased the nominal fealty of the Armenian satraps. But the Church, notwithstanding this political vassalage, preserved its independence. The Armenian priests, in consequence of their ignorance of the Greek tongue, were unable to assist at the Council of Chalcedon, but the doctrines of Eutyches, to which they still adhere, were propagated among them, perhaps, with a slight modification, by Julian of Halicarnassus. From the earliest ages they have devoutly hated the error and idolatry of the Greeks. Like the primitive Christians, they have ever exhibited an unconquerable repugnance to the use or abuse of images, which, in the eighth and ninth centuries, spread like a leprosy through nearly all Christendom, and supplanted all traces of genuine piety in the visible church by the grossest superstition. They are decidedly adverse to the adoration of relics, the worship of the Virgin, or the observation of the feasts and festivals of the Church. They regarded the Greeks as idolaters;—the Greeks accused them of Judaism, heresy, and atheism, and to these accusations, with the feelings they engendered, may be ascribed the unrelenting animosity and persecution that they waged against each other, and which terminated only when the Grecian empire ceased to exist.

Armenia has, in all ages, been the theatre of hostile operations. Times without number her cities have been plundered, her harvests consumed, and her flocks slaugh-

tered, to gratify the cupidity or to satiate the hunger of armies, who, in the character of allies, were marching through her territories. The empire of the East has, in many instances, been contested upon her fields; and, though generally in servitude, seldom has she been permitted to enjoy the tranquillity of that state. Yet subsequent to the firm establishment of the Saracen dominion in Asia, they enjoyed a long period of prosperity and repose. When the Saracenic empire became supplanted by that of the Tartars, the consequences to the Eastern Christians were most deplorable.

These ruthless conquerors destroyed, wherever they went, the fair fruits that had arisen from the labours of the missionaries, extirpated the religion of Jesus from several cities and provinces where it had flourished, and substituted the Mohammedan superstition in its place. The Armenian churches, in particular, experienced the most deplorable evils from the ruthless and vindictive spirit of Timur Bec, or Tamerlane, the Tartar chief. This implacable warrior, having overrun a great part of northern and western Asia, exerted all his influence and authority to compel the Christians to apostatize from their faith. To the stern dictates of unlimited power he united the compulsory violence of persecution, and treated the disciples of Christ with the most unrelenting severity; subjecting such as magnanimously adhered to their religion, to the most cruel forms of death, or to the horrors of unmitigated slavery. Under the successors of Timur they were subjected to many vicissitudes, being alternately protected and oppressed, according as the caprice of the reigning sovereign seemed to dictate. Nevertheless, under the rod of oppression their zeal was intrepid and fervent, nor could the sunshine of prosperity warm in their hearts an undue love of the world, and render them careless or

indifferent to the interests of Christianity. In numberless instances they preferred the crown of martyrdom to the turban of Mohammed, and have sacrificed the dearest of temporal interests,—fame, wealth, and preferments, to a scrupulous adherence to the Christian profession, and a strict regard for its duties. Once only within the last thirteen centuries has Armenia aspired to the rank of an independent kingdom, and even then her Christian kings, who arose and fell, in the thirteenth century, on the confines of Cilicia, were the creatures and vassals of the Turkish sultans of Iconium. About the commencement of the seventeenth century their state experienced a considerable change in consequence of the incursions of Shah Abbas, the great king of Persia.

This prince, justly apprehensive from the victorious approach of the Turks, ravaged that part of Armenia which lay contiguous to his dominions, and ordered the inhabitants to retire into Persia. It will be perceived that these devastations were not intended to evince hostility against the Armenians, but to retard and embarrass the advance of the Turks. Encouraged by the monarch, the most opulent of the Armenians removed to Ispahan, where the Emperor appropriated a beautiful suburb for their residence, and permitted them to enjoy every civil and religious privilege, under the jurisdiction of their own bishop or patriarch. During the administration of this magnanimous prince these happy exiles partook the sweets of liberty and abundance, but his death was the signal for the triumph of their enemies. A storm of persecution succeeded, in which the constancy of multitudes was shaken; indeed, so general was the apostacy, that for a time it appeared probable that this branch of the Armenian Church would be lost. These apprehensions proved to be groundless. To the abatement of the rage of their enemies suc-

ceeded the restoration of their political rights. Their churches, in Ispahan and other Persian cities, that had been demolished, were rebuilt, and their schools, which had been shut, were re-opened. It is said that, at present, many of the most luxurious seats in Persia are occupied by opulent Armenians. In Bagdad and Damascus they vend the magnificent silks of Oriental manufacture, and preside over the creation of those exquisite fabrics that are the admiration of the world. In all these cities they have meeting-houses, with burial-grounds attached, in which flowers of rare beauty and exquisite odours are cultivated. In these burial-gardens, were it not for the presence of monumental marble, one would forget the contiguity of death and decay. The splendid palms, the glorious rose-trees, and the living song of birds, are anything but inspiring of melancholy thoughts.

The Bible was translated at a very early period into the Armenian language, but, in 1690, the call for the Scriptures became so great that the manuscript copies were not sufficient to supply the demand. To remedy this evil, it was decided by a council of Armenian bishops, assembled in 1692, to perpetuate and multiply that Holy Book, by the art of printing, of which they had heard in Europe. They first applied to France, but the Catholic church objected to printing and distributing the Bible. It was accomplished, however, through the agency of some Armenian merchants, who had settled, for purposes of commerce, at London, Venice, Amsterdam, and many other European cities. This Bible agrees in a wonderful manner with the English version of the Scriptures, to which it is not inferior in correctness of diction and beauty of typography. The religion of Armenia has derived few advantages from the power or learning of its votaries, but with the Bible in their native tongue, and being permitted to read and

exercise their private judgment in its interpretation, it is not so very surprising that their church has remained uncontaminated by Grecian, Roman, and Mohammedan corruptions. It must not be supposed that the Roman pontiffs, ever zealous to enlarge the bounds of their jurisdiction, were mindless of engaging the Christians of the East to submit to their supremacy. On the contrary, this was for a considerable time the chief purpose that excited their ambitious views, and employed their labours and assiduities. But these attempts were unavailing, nor could any union between the churches ever be effected.

The residence of the Armenian patriarch is at Ekmiasin, —three leagues from Erivan. Forty-seven archbishops, of whom each may claim the obedience of four or five suffragans, are consecrated by his hand. Many of these, however, are only titular prelates, who dignify by their presence the simplicity of his court. Their performance of the liturgy is succeeded by their cultivation of the ground; and, unlike the prelates of Europe, the austerity of their life and the plainness of their appearance increases in just proportion to the elevation of their rank. Throughout the fourscore thousand villages of his spiritual empire, the patriarch receives the tribute of a small but voluntary tax from each individual above the age of sixteen years. But this income is not expended on luxurious living, being employed to supply the incessant demands of charity and tribute. The Indian caravan, laden with its precious commodities, usually halts in the vicinity of Erivan, which, through the influence of the wealth thus distributed, has become a splendid and beautiful city, adorned with fountains, groves, and splendid churches.

Besides the churches in Armenia proper, there are congregations of the same faith and forms of worship in Barbary, Egypt, Poland, Greece, and Turkey. They have

churches also in nearly all the Oriental cities, between which a continual intercourse and communication is carried on by the travelling merchants or pedlars of that sect, who are distributed all over the East. Decidedly intelligent, and frequently adepts in Oriental literature, they are always found at the courts of the Eastern princes, where they act in the capacity of interpreters. Armenian ladies are generally chosen to fill the station of favourite, or companion, to the Sultanas.

The Armenian Christians are eminently qualified for the office of extending the knowledge of the gospel throughout the East; and the time is not far distant when they will prove the most efficient body of missionaries in the world. Indeed, without the name, in a multitude of instances, they have assumed their character and acted their part. It is true that they are unacquainted with the European habit of supporting expensive missions in foreign countries, but like the Waldenses, they travel as venders of merchandise, and embrace all opportunities to impart instruction.

They carried the knowledge of the gospel into China, when that country was inaccessible to Europeans; and long before the English obtained a footing in India, they had erected churches in all the principal cities of that empire, in which the worship of God was maintained upon every ensuing Sabbath. They are familiar with the Oriental languages, and acquainted with the habits of the people, who consequently feel no dread of their foreign character, but regard them from the first as brothers and friends. The first version of the Scriptures into the Chinese language was made by an Armenian, named Joannes Lassar, whose knowledge of Oriental literature was really surprising, and who was no less eminent for genuine and enlightened piety.

Their ecclesiastical establishment in Hindostan is very

respectable. The bishop visits Calcutta, but he is not resident there. They have churches in Calcutta, in Madras, and in Bombay, which contain together about two thousand communicants. There are also churches in the interior. Of these they have one at Dacca, another at Syndbad, and a third at Chinsurah, that are large and flourishing. In these churches the greatest simplicity prevails, and everything accords with the apostolic character of the worshippers. No magnificent altar, blazing with gold and gems, no gorgeous candelabra, no exquisite creations of painting or statuary, no imposing ceremonies; neither genuflexions nor lustrations; neither instrumental harmonies, nor services performed with pompous parade and in an unknown tongue. The cross is the only ornament of their churches, accompanied with the Bible and the liturgy.

From these prayers and texts are read by the officiating priest, succeeded by an appropriate discourse, and the whole closes with singing a psalm much in the style and manner of an anthem.

Baptism, among the Armenians, is administered by immersion in rivers, or running streams, if such are convenient; when otherwise, in a room, called the baptistery, which is always contiguous to the church. They regard the sacrament as a memorial of the Saviour's passion,—nothing more,—and administer it in both kinds to the laity. They reject the observation of saints' days, or the festivals of Christ, but declare that God, in his word, ordained the seventh day as a day of rest, which they religiously observe.

The Armenians are not ignorant of the nature of experimental religion. Many individuals among them have exhibited examples of genuine and enlightened piety, and have expired in the triumphs of faith. Their moral cha-

racter, as might be supposed, far exceeds that of any other Eastern people. The women are modest, dignified, and observant of their conjugal relations; the men are intelligent and affable. Their general character is that of a wealthy, industrious, and enterprising people. Their companionship is courted all over the East.

They occupy posts of honour and profit, they monopolize commerce, and hold the highest rank as artisans and manufacturists. Is not the hand of God in this thing? Are they not designed, at some future period, to work wonders in the moral renovation of mankind? For that purpose, probably, the everlasting arm has been beneath and around them for so many ages, and they have been preserved from the arts and allurements of the tempter. For that purpose, probably, they have been led into the cities and palaces of the Eastern countries.

Where are the seven churches of Asia, to whom was penned the mystic visions of the Apocalypse? Where are the splendid cities in which they rose and flourished? Gone, gone, with the glory of Babylon and the triumphs of Rome. Where is the church of Laodicea, in whose gorgeous cathedral the lordly prelates met to give laws to the Christian world and to anathematize Sabbath-keepers? Echo might answer, "Where?" since it is only remembered because consecrated by the historic muse. But the Sabbath they execrated still exists; is still honoured and hallowed by large and flourishing churches, whose members are scattered over all parts of Asia. Churches, who have never bowed to Baal, who have remained uncorrupted by Rome, uncontaminated by Mohammedism; who amidst the darkness of idolatry kept the lamp of Christianity replenished and burning; and in whose moral firmament the rays of the Star of Bethlehem have never been obscured. That the members of these churches possess

natural facilities for the propagation of Christianity throughout the East, that a foreigner could scarcely acquire by long years spent in toil and study, must be evident to every discerning mind. But they are ignorant of the art of printing; and although three editions of their Bible have been issued at Amsterdam, and another at Venice, the supply has by no means equalled the demand among themselves for that holy book. What they require are facilities for printing. A mission, with printers and printing-presses, established in the heart of that country, would prove of incalculable advantage;—not to teach them Christianity: they are acquainted with its doctrines already;—but to print their Bible, and other religious books, for distribution; to enrich their travelling merchants, who are in continual motion from Canton to Constantinople, with the precious wares of truth and wisdom; to inspire their zeal, awaken their energies, and secure their engagement in the glorious enterprise. Would it not be interesting to open a communication with these ancient churches, whose foundation on the Rock cannot be doubted, since they have withstood the wreck and ruin of eighteen centuries, neither extinguished by wars and desolations, nor contaminated by the false prophet or the beast? Would it not be delightful to hold intercourse with that venerable patriarch,—the successor of a line of prelates extending back to the Apostle, that Israelite indeed, in whom was found no guile? Surely that place is hallowed. Within sight of Ekmiasin is Mount Ararat, where the world's gray fathers came forth to witness the bow of the covenant, and whence the Sun of Righteousness shall yet arise to the benighted nations with healing in his wings.

The Armenians, though ignorant of the art of printing, have an abundant store of literature. In the monastery of Ekmiasin, and in some other places, the accumulated

lore of ages has been preserved in huge piles of manuscripts, that would abundantly reward the labours of the scholar and the antiquarian. They are not ignorant of the belles-lettres, and they have produced some pleasing poets and rhetoricians.*

There are other ancient sects in the East who are represented as being observant of the ancient Sabbath. Of these we might instance several branches of the Nestorian fraternities, the Hemerobaptists, or Christians of St. John, and the Jusidians. How far this may be the case, I have no data for determining. Some authors have also ascribed the observation of the Sabbath to the Greek Church; but this, I believe, can only be understood in a partial and limited sense. Many have been guilty of the incongruity of including in the term "the Greek Church" all the Christians of the East. Strictly speaking, that term was, and is, only applicable to those countries in which the spiritual authority of the Constantinopolitan prelate predominated.

SECTION II.

A SKETCH OF THE HISTORY OF THE ANCIENT CHRISTIANS OF INDIA.

The introduction, rise, progress, declension, and extirpation of Christianity in India, is, with some partial exceptions, wrapped in profound obscurity, yet many historians of abundant information and unimpeachable veracity are unanimous in supposing that India received the gospel probably before Great Britain.

* Those who desire a more detailed account of the Armenians may consult La Croza, Galanus, Olearius, Chardin, Fabricius, in *Lux Evangelii*, and, above all, Tavernier.

Rev. C. Buchanan says, "There have lately been discovered Sanscrit writings containing testimony of Christ. They relate to a prince who reigned about the period of the Christian era, and whose history, though mixed with fable, contains particulars which correspond, in a surprising degree, with the advent, birth, miracles, death, and resurrection of our Saviour." The same testimony is given by Sir William Jones, whose acquaintance with Oriental literature has never been surpassed. Another learned historian declares, "That it may be proved by the Syriac records, that in the fourth century Christianity was flourishing in the provinces of Chorasin and Mavaralhara; and from a variety of learned testimony, that the gospel was introduced by the Apostle Thomas himself into India and China, within thirty years subsequent to the ascension of our Saviour." La Croze in the clearest manner proves the antiquity of Christianity in those countries. In the epitome of the Syrian canons, St. Thomas is styled the Apostle of the Hindoos. He is uniformly styled, in the Syrian Chronicles, the first bishop of the East. Ebed Jesus says, "India and all the regions around received the priesthood from him." Amru, the Syriac historian, traces both Thomas and Bartholomew through Arabia and Persia into India and China. Many of the Syrian writers quoted by Asseman agree in stating that a few of the twelve, and many of the seventy disciples went far and wide preaching the gospel through Northern Asia.

The Bishop of Calcutta, Dr. Wilson, says, "That the Christians of the Malabar Coast are the remnants of the ancient church of India, preserved in the midst of idolatry from the days of the Apostles."

These Christian settlements are located on the Malabar coast, in the south of India, and contain a population of probably 200,000. They are agricultural in their mode

of life, and occupy a fertile and healthy territory. They are spread along the Cunara. In Mangalore, Onore, Barcelore, and Carwar, they have flourishing churches. A large settlement of these people were discovered by Dr. Buchanan in the interior of Travancore. Their intelligence, the virtuous liberty of the female sex, and the whole aspect of society, seemed to indicate a Protestant country.

For the compilation of a history of this people we have scant materials. Unknown to the world they seem to have been most happily preserved from its troubles and dissensions. Their obscurity was the preservative of their peace and the badge of their purity. Yet we are informed by William of Malmsbury, that these Christians were visited, towards the conclusion of the ninth century, by ambassadors from Alfred of England, who paid their homage at the shrine of St. Thomas, in the vicinity of Madras, and whose return, loaded with a cargo of pearls and the richest gums and spices, amply rewarded the enterprising sovereign, who entertained the noblest projects of discovery and commerce.* They asserted that the pepper coast of Malabar, and even the islands of Ceylon and Socotara, were peopled with Christians, who were in happy ignorance of the quarrels of princes and ecclesiastics. And that the bishops who presided over this multitude of churches were unambitious of worldly honours, and received ordination from the patriarch of the East. This account, however, was received as an imposition upon the credulity of mankind, and was treated as such until the

* I am aware that the truth of this statement has been questioned, but after all there is nothing so very improbable in it. Alfred was a prince of an enterprising disposition, and might have sent an embassy to India for several reasons, and their performance of the journey was no impossibility.

progress of modern discovery established the fact. The Portuguese, who circumnavigated Africa, and dared the dangers of unknown seas, in order to gather the Indian spoils of gold and gems, found, not indeed the boundless wealth they sought, but these companies of Christians who still preserved their faith in its pristine purity. Superior in arts, and arms, and virtues, to the idolaters of Hindostan, they appeared to the astonished adventurers like another race. They occupied extremely neat and convenient dwellings, shaded by the palm-tree, and contiguous to fields of tropical productions. The husbandman lived in peace and plenty, the merchant grew rich by the pepper trade, the young men were admitted to the service and society of the nobility of Malabar; and their simple virtues demanded and insured the respect of the king of Cochin, and the Zamorin himself. They were in allegiance to a Gentoo sovereign, but the real administration of their laws, even in temporal concerns, was lodged in the hands of the bishop of Angumala, who could trace an uninterrupted succession of prelates to the apostle himself. He still asserted his ancient dignity as metropolitan of India, and his jurisdiction extended over fourteen hundred churches, and embraced the spiritual care of 250,000 souls. He was assisted by a sufficient number of priests and spiritual teachers, who administered consolation to the dying, and reproof or correction to the living. Their meeting-houses were not different from ordinary dwellings. They had neither pictures nor images. The doctrine of purgatory, the invocation of saints, the merit of relics, and the observation of the first day, was unknown among them. On the contrary, they rested and attended to divine worship upon the seventh day of the week, administered baptism to adults, and by immersion, were not ignorant of the great doctrines of regeneration and justification, and pos-

essed authentic manuscript copies of the Holy Scriptures, which were publicly read in the churches every ensuing Sabbath. They were not degenerated into that softness, effeminacy, and licentiousness of manners, which generally distinguish the natives of Southern India. They were chaste, and observant of their conjugal relations; adultery was a crime unknown. Their priests were permitted to enter into wedlock once, with a pure virgin; they were scandalized and disgraced by a second marriage, and a third could only be consummated at the expense of excommunication.

The Portuguese were no less surprised at their profession than offended by their simplicity; but, what appeared most unaccountable, they were unacquainted with the spiritual and temporal majesty of Rome, and were ignorant that, to St. Peter's successor, all the kings and prelates of the earth owed subjection and allegiance. They adhered, like their ancestors, to the communion of the Nestorian Patriarch; their bishops had for ages been ordained by him at Mosul, and thence had traversed the dangers of sea and land to their dioceses on the coast of Malabar. Their liturgy and sacred books were in the Syriac idiom. They were acquainted with the names of Theodore and Nestorius, were strenuous advocates of the doctrine of the two persons of Christ, but they manifested a pious horror, when they heard the appellation "Mother of God" applied to the Virgin Mary. When her image was first presented to receive their adoration, they indignantly refused, exclaiming, "We are Christians, not idolaters; we worship God." It was the first care of the Romish emissaries to intercept all correspondence with the Nestorian Patriarch, to forbid their observance of the Sabbath, and to compel them to admit the baptism of infants. Their bishops and leaders were thrown into the dungeons of the Holy Office,

which, under the auspices of Alexis de Menezes, had been established, and was in full operation. Their towns were filled with Portuguese soldiers, their churches with images, and their pulpits by shaven monks. All the mighty engines of ecclesiastical authority were brought to bear upon these defenceless people; all the passions of the human heart were alternately assailed, in order to consummate their conversion to the faith of Rome. Is it a wonder that the shepherdless flock succumbed, at least, for a time? that where, for ages, the Sabbath had been observed, strange sounds of secular employment should be heard upon that holy day? and that the communion, hitherto regarded as a symbolic memorial of the Saviour's passion, was accepted as a vicarious sacrifice? "We confess our sins in prayer to God," they exclaimed, when commanded to appear, for auricular confession, before the priesthood. "We keep the Sabbath," they replied, when told to observe the Dominical day. But ecclesiastical tyranny prevailed. Menezes, archbishop of Goa, announced to the synod of Diamper, over which he presided, that a union between the heretics of St. Thomas and the Holy Church had been piously consummated, the memories of Theodore and Nestorius anathematized, and the see of Angumala bestowed upon a Jesuit, his minion and the worthy associate of such a prelate. For sixty years servitude and hypocrisy prevailed. For sixty years the mass was chanted on the Lord's day, and in an unknown tongue, in the chapels of Malabar. But the day for their liberation arrived. The Portuguese empire in the East was overthrown by the courage and constancy of the Dutch. Of the latter, the Nestorians proved the most valuable of allies; and no one acquainted with human nature can wonder that they were implacable enemies of the former. The Jesuits, though loth to resign it, were

incapable of defending the power they had abused. Forty thousand Christians in arms asserted, by the most powerful arguments, their rights, and their attachment to the creed of their ancestors. The Jesuits, with their minions, fled. The Indian archdeacon was brought from a dungeon to the episcopal chair, which he filled until a new primate could be solicited and obtained from the Nestorian patriarch of the East.

The churches were immediately purged of images and relics. The observation of the first day was forbidden, and that of the Sabbath restored. And to crown the whole, a great procession was formed, in which multitudes bearing palm-branches, and with all the ensigns of victory and triumph, repaired to their chapels, singing the Trisagion,* where the service was performed in the ancient manner.

Since the expulsion of the Jesuits the Nestorian creed has been fully professed on the coast of Malabar, and these ancient Christians have engaged the speculations of Europe and the civilized world. Dr. Buchanan represents their episcopal establishment to be equally respectable with that of the English in India, and says, moreover, that they maintain the solemn worship of God in all their churches upon the seventh day.

Another eminent author says, that "their doctrines are those of the Bible, and that they have been sorely tried in times past for keeping the commandments of God."†

* The Trisagion is the hymn supposed to be chanted by the Cherubim before the throne of glory, and commences with Holy, Holy, Holy, is the Lord God Almighty.

† Authors are far from being unanimous in their accounts of this people and their origin. It has been maintained by not a few that they are of Syriac extraction, and that the St. Thomas, from whom their appellation is derived, was an Armenian merchant and missionary who flourished as their leader in the fifth century. Others, with equal

SECTION III.

A SKETCH OF THE HISTORY OF THE ABYSSINIAN CHURCH.

Abyssinia, or ancient Ethiopia, comprehends a vast region in the interior parts of Africa, whose inhabitants, previous to the acquaintance of their Queen with the Jewish king Solomon, were involved in a dark and gloomy superstition, resembling in many respects the idolatrous worship of the Egyptians. The connexion and intimacy that subsequently existed between the Jewish and Ethiopian courts resulted in the conversion of this people to Judaism, in the profession of which they remained until the time of our Saviour. It is also evident that considerable intercourse was carried on between Axuma, the capital of Ethiopia, and the royal city of Judea, no less for commercial than religious purposes. It is highly probable that business connected with ecclesiastical affairs, or perhaps the desire of witnessing and participating in the solemnities of Pentecost, had induced a dignitary of the Ethiopian

plausibility, contend that they originated from a colony of Abyssinians. Dr. Buchanan maintains an opinion different from either. He supposes them to be natives of India, whose ancestors were converted by St. Thomas, the Apostle. He says, that "we have as good reason for believing that St. Thomas died in India, as that St. Peter died at Rome."

According to a tradition of the natives, the Apostle came first to Socotara, an island in the Arabian Sea, and thence departed to Cranganor, where he founded several churches. The next scene of his labours was Coromandare, and preaching in all the towns and villages he came to Melsapour, the chief city, where he converted the prince and a great part of the nobility to the Christian faith. This so enraged the Brahmins, that one of them secretly followed him into a solitary place, where he retired for prayer, and stabbed him in the back with a spear.

court to visit Jerusalem, where, coming in contact with Philip, he was converted to Christianity, and baptized by that apostle. The subsequent fate of this distinguished personage, the impression produced upon the mind of his royal mistress and her court by his conversion, or whether the propagation of Christianity throughout the realm was effected by his instrumentality, are all mysteries over which time has drawn an impenetrable veil.

Ecclesiastical historians are united in their testimony that, early in the fourth century, Christianity became the established religion of the empire. This happy result was brought about by a train of singular circumstances. It appears that Meropius, a merchant of Tyre, having undertaken a commercial voyage to India, was shipwrecked on the coast of Ethiopia, when he was barbarously murdered by the natives, and his two sons carried as slaves before the Emperor. The intelligence, gentleness, and peaceable demeanour of the two brothers, of whom the older was named Frumentius, gained them many friends, and they were soon promoted to high offices at court. The brothers, being Christians, soon began to teach the natives, and the work of conversion went on rapidly. In a few years, so great was their success, that the gospel had been preached throughout the length and breadth of the land, and a thriving branch thereby united to the great Eastern church. Frumentius subsequently visited the Patriarch of Alexandria, who received him and the message he bore with the greatest joy, loaded him with honours, and consecrated him the first bishop of the Ethiopians. The system of doctrine was the same as that received in the Alexandrian Church, of which Athanasius gives a very succinct account. This venerable prelate was a decided opposer of the Arian heresy, and he expresses their belief in the divinity of our Saviour; "And we as-

semble on Saturday," he continues; "not that we are infected with Judaism, but to worship Jesus, the Lord of the Sabbath." The friendly relation thus early begun between these churches, has continued to the present time through fifteen centuries; and the office of Patriarch of the Ethiopic Church is still bestowed upon a Coptish priest, who receives his appointment and consecration from the Patriarch of Alexandria.

The Abyssinian Church appears to have remained in a state of general peace and prosperity while Numidia, Carthage, and other African provinces, were convulsed by the faction of the Donatists. Neither do they appear to have taken any part in the tumults and dissensions arising from the Arian and Sabellian controversies. On the contrary, they were counted by the most rigid as a church of orthodox Christians, until the commencement of the seventh century, when they embraced the Eutychian sentiments, in consequence, it is said, of the exhortations addressed to them by the doctors of that sect who resided in Egypt.* About the same time, the Saracens subduing Egypt and all the adjacent countries, Abyssinia became isolated from the rest of the world. During the many centuries that ensued, Christianity, though not without adulteration, was preserved in this ancient empire, and the solemn observance of the seventh day unchangeably continued. Toward the close of the fifteenth century, the Portuguese, through their brilliant career of maritime discovery, succeeded in opening a communication into the country of the Abyssinians, who were found observing the rites and professing the doctrine of their ancient faith. Rome, inflamed with a bigoted zeal to extend the sphere of her

* According to another account, their conversion to this creed was effected by the missionaries of the Empress Theodora, which, however, has been disputed by Assemanus.

spiritual triumphs, early took advantage of so favourable an opportunity to establish a mission in this remote quarter of the globe. Accordingly, John Bermudez, one of the most enterprising and crafty of the sons of Loyola, was despatched into Abyssinia, and in order to give his mission a certain appearance of dignity, he was consecrated patriarch of that people by the Pope. According to his own accounts of the matter, he found them sunk in the most deplorable state of heresy and ignorance, observant of Judaical rites and ceremonies, and unacquainted with the ritual and worship of the true church. As Bermudez was accompanied by an embassy from the Portuguese court, who expressed the most solicitous regard for the Abyssinian monarch, that prince, hoping to derive some signal advantage from such powerful succours, that would enable him to terminate successfully a war in which he was at that time engaged with a neighbouring prince, received them most graciously, and everything seemed for a time to presage the most happy termination of the mission. But their sanguine expectations were doomed to disappointment, and though they were several times reinforced, and neither pains nor expense were spared in the prosecution of their enterprise, it became ultimately apparent to all that the Abyssinians were not to be engaged to abandon their ancient faith, and the Jesuits becoming weary of such fruitless endeavours, relinquished the enterprise and returned to Europe. But the Pope, unwilling to renounce his pretensions in that quarter of the world, took occasion to renew the embassy about the commencement of the seventeenth century. As before, the mission received at first the most auspicious encouragement from Susneius, or Segued, the reigning monarch. This prince, whose right to the throne was fiercely contested by some powerful adversaries, gladly embraced their overtures. Alphonsa

Mendez, through the exercise of that consummate cunning for which his order is proverbial, succeeded in securing to himself the appointment of prime minister of the realm, and of patriarch of the Abyssinians. The monarch, also, in an open and public manner, swore allegiance to the Pope, and issued a decree commanding all his subjects to embrace the Romish faith under penalty of confiscation, mutilation, and death. The execution of this barbarous decree was committed to Mendez, the new patriarch, who commenced his mission by the most inconsiderate acts of violence and oppression. Displaying in all his conduct the true spirit of the Spanish Inquisition, he employed all the arts of persuasion and reward on the one hand, and of terror and cruelty on the other, to compel the Abyssinians to abandon the tenets of their forefathers, and to adopt the doctrine and worship of Rome. In this fearful alternative, multitudes of that people, with their priests and leaders, steadfastly adhered to the truth, with a firmness and magnanimity that would have done honour to the primitive ages, and resolutely met death in its most frightful forms. Popular insurrections succeeded, and force was called in to produce submission. Multitudes were slaughtered, and many driven into exile. At last, however, the inhuman work of persecution disgusted the emperor; and after a great victory over twenty thousand of his peasantry, in which eight thousand were slain, he relinquished the bloody task, and by a proclamation, distinguished for its frankness and simplicity, restored religious freedom to Abyssinia.

The result is gratifying as a triumph of religious liberty, and as a check to the extension of Roman despotism and superstition. To attempt any details of the miseries and sufferings which the Abyssinians had endured during this persecution, would require volumes; for beside the horrors of

the Inquisition and the evils of civil war, the worst passions and vices of mankind, as an unavoidable consequence, were released from all restraint. Intrepid avarice took occasion to extort and pillage from its miserable victims; revenge wreaked the hoarded hatred of years upon its unsuspecting objects; and the assassin and the ravisher proceeded, without fear of punishment, to the consummation of their crimes.

Mendez had, likewise, ordered those to be re-baptized, who, in compliance with the will of the emperor, embraced the religion of Rome, as if they had formerly been the votaries of Paganism, and their worship a system of idolatry. They were also compelled to renounce the observance of the seventh day. This the Abyssinian clergy regarded as a most shocking insult to the religious discipline of their forefathers, and quite as provoking as the violence and barbarity exercised upon those who refused to submit to the Romish yoke. Besides his arbitrary and despotic proceedings in the church, Mendez excited tumults and dissensions in the state, and with an unparalleled spirit of aggression and arrogance, encroached upon the prerogatives of the crown, and even attempted to give law to the emperor himself. Many circumstances, indeed, concur to favour the opinion that he entertained the design of subverting the liberties of the empire, and rendering it an appendage of the Portuguese crown. At any rate, the kingdom became torn to pieces by intestine commotions and conspiracies, and though obliged to carry on his machinations in secret, he filled the court with cabals which lasted until the death of the reigning monarch, in 1632. Basilides, the son and successor of the former, deemed it expedient to free the country from such troublesome guests, and accordingly, in 1684, he banished Mendez, with all the Europeans belonging to his train, from the Abyssinian

territories, commanded all his subjects to return to the religion of their ancestors, and forbid the worship of images, or the observance of the first day. He likewise requested the Patriarch of Alexandria to send them a new abuna, with which request that dignitary complied.*

The condition of the Abyssinian church at this time was most deplorable. The reign of the Jesuits, though short, had been attended with blighting and fatal consequences. It had been their aim to overthrow in the minds of the people all respect for the moral law and the revealed word of God, and to establish in its place a preposterous veneration for the authority of the fathers, and the canons of the church. Nor was this all; superstition had immeasurably increased, and its accompaniments, vice and ignorance, everywhere prevailed.

But from this period the very name of Rome, its worship, or its pontiffs, were objects of the highest aversion to the Abyssinians; and even the frontiers of the kingdom were guarded with the strictest vigilance and the closest attention, lest any Jesuit or Romish emissary might steal into their territory in disguise, and excite new commotions in the kingdom. In vain the pontiffs made many attempts to recover what they had lost through the insolence and misconduct of the Jesuits. For this purpose two Capuchin monks were despatched into Abyssinia; but these unfortunate wretches only succeeded in penetrating a short distance into the interior, when they were discovered and immediately put to death. The pontiffs, however, were not discouraged, though they employed more clandestine methods of reviving the missions, and even solicited in their behalf the intercession and influence of Louis XIV. of France. The Jesuits were eager to obtain this employment, and, accordingly, Poncet, a French apothecary, was

* Gibbon says that "two abunas had been slain in battle."

despatched from Cairo by the consul Maillet, in company with Brevedent, a respectable member of the former fraternity. Brevedent died in Abyssinia, and, soon after, Poncet obtained an introduction to the king, who expressed his dislike of the Catholic religion, and his determination not to permit his people to embrace it. M. Du Roule was afterwards deputed to the same court, but he had advanced no further than Sennaar, when he was cruelly murdered by the natives, at the instigation, as was supposed, of the Franciscans, who were disgusted at seeing the mission in the hands of the Jesuits. In 1709, the throne was usurped by Ousts, who appears to have been well affected to the Romish system, and who secretly communed with its emissaries, although he made no attempt to influence the consciences of his subjects. His successor, David, ordered three of these strangers to be apprehended, who, being condemned as heretics and schismatics in a council of the clergy, were stoned to death. Since that period, Pope Benedict XIV. made a new attempt to effect a reconciliation with the Abyssinian church, but his efforts proved abortive; and, so far as I am aware, neither the pontiffs nor their votaries have been able to calm the resentment of that exasperated people, or to subdue their enmity against the doctrine and worship of Rome.

In 1634, the Lutherans made several attempts to establish missions in Abyssinia, in order, as they said, to bring that benighted people to the knowledge of a purer religion, and a more rational system of worship, although it might appear questionable to some which church of the two most required a reformation in its rites and doctrines. In accordance with this design, the learned Heyling of Lubeck made a voyage into Abyssinia, where he resided many years, and acquired such a distinguished place in the confidence and esteem of the sovereign, that he was honoured

with many important offices, and finally became prime minister of the realm. In this eminent station he acquitted himself in the most creditable manner, and gave many proofs of his zeal both for the interests of religion and the public good. He finally set out for Europe on business of importance, but never arrived there; and, as the journey was being performed by land, it is supposed that he perished in the deserts of Nubia. Subsequently, however, a communication was kept up between the two countries, and Ernest, duke of Saxe-Gotha, surnamed the Pious, on account of his sanctity and virtue, made new attempts to diffuse a knowledge of the gospel, as taught in his church, among the Abyssinians. This design was formed through the counsels of the famous Ludolph, and was to have been executed by the ministry of Gregory, an Abyssinian abbot who had resided some time in Europe. This missionary sailed from Antwerp, in the ship *Katerina*, in 1657, but, in passing Cape Horn, she was unfortunately wrecked, and all on board perished. The mission, thus frustrated, was not designed to be abandoned; for the prince, in 1663, entrusted the same important commission to John Michael Wansleb, a native of Erfurt, to whom he gave the wisest instructions, and whom he charged particularly to employ all rational and consistent means to excite in the Abyssinian nation a favourable opinion of the Germans, as this, more than anything else, would contribute to the success of the enterprise. But this wise and laudable undertaking failed through the inconstancy of the worthless man to whom it was confided, and whose virtue was by no means equal to his ability. Instead of continuing his journey into Abyssinia, he remained for some time in Egypt, and finally returned to Europe without ever seeing the country he was intended to visit. But he entertained many uneasy apprehensions of the account that would

naturally be demanded of his conduct, and of the manner in which he had expended the large sums of money designed for the Abyssinian expedition. These apprehensions, together with the consciousness of guilt, made him desperate. Hence, instead of returning to Germany, he went to Rome, and, in 1667, embraced the doctrine of that church, at least in open profession, and entered into the Dominican order.

Other missions have been established, or rather attempted, in this country. In 1829, Messrs. Gobat and Kinglar were sent by the Church Missionary Society, as missionaries to Abyssinia. After many trials, they succeeded in reaching the place of their destination, by way of Massowa. The ruler of Tigre, who is greatly beloved by his subjects, received them in a friendly manner, and they were much encouraged by his assurances of safety and protection. Mr. Kinglar died when he had just conquered most of the difficulties of the language, but Mr. Gobat employed his time in conversational preaching and distributing Bibles, until, in consequence of the unsettled state of the country, he was induced to leave for a short time. It is a fact, however, that previous to this the Scriptures had been translated by the Abyssinians themselves from the Arabic and Ethiopic into the Amharic language, which is the dialect generally spoken throughout the Abyssinian empire. In 1833, Mr. Gobat, accompanied by Mr. Isenberg, returned to his field of labour. They took up their residence at Adowa, the capital of Tigre, six or eight days' journey from Massowa. During Mr. Gobat's absence, the former monarch, Sabagadis, had been dethroned, and Oobie, an avaricious and cruel despot, reigned in his stead. It was soon perceived that he regarded the missionaries with a jealous eye, and his suspicions were increased by the appearance in the country soon after of many foreigners.

Mr. Isenberg was openly accused of bringing them into the country for treasonable purposes. These accusations, and others of a similar character, were circulated by the priests, who complained that through the influence of the missionaries the Ethiopic church was threatened with extinction. They also charged the missionaries with intrigue to overthrow the government of the country, and to introduce English troops. Oobie was no less suspicious of the political designs of the foreigners, and it was not long before an edict came to Mr. Isenberg, from the king, in which all foreigners were commanded to embrace the Abyssinian creed or to leave the country. Preferring the latter alternative, Mr. Isenberg and his associate, Mr. Blumhardt, retired into Egypt. Mr. Krapf, a former companion of Blumhardt, removed to Shoa, where he was favourably received and hospitably entertained for a time. Ultimately, however, it appeared that the king wished to be benefited by the superior knowledge of the missionaries in everything but what pertained to the duties of religion. He said that he wanted workmen, not priests. After Mr. Krapf had acquired the language, he established schools, which succeeded well for a time, or until the pupils, from their superior knowledge of the Holy Scriptures, began to question the traditions in which they had been brought up. Here the priesthood interfered, and through their machinations the monarch was induced to express his decided disapprobation of the proceedings, and the schools were, at his command, suppressed. Under these discouragements, the missionaries, after distributing ten thousand copies of the Bible, returned to Europe.

The empire of Abyssinia has been frequently disturbed by civil wars; and the appointment of a new abuna, or metropolitan, is often attended by intestine commotions. This was the case in 1715, when that dignitary, in a con-

vocation of the clergy, declared his opinion of the consubstantiality of Christ, which was different from that which had been proclaimed at the gate of the palace. The abuna represented Christ as being "one God, of the Father alone, with a body consubstantial with ours, and by that union becoming the Messiah." The emperor maintained, on the contrary, that the Redeemer was perfect man and perfect God by the union; one Christ, whose body was composed of a precious substance, called *bahery*, not derived from his mother, or consubstantial with ours. Many of the ecclesiastics favoured the opinion of the abuna; and, elate with their supposed triumph, they gathered the populace, surrounded the palace, and insulted the emperor with shouts and songs. The enraged potentate gave immediate orders for their dispersion and punishment. The mandate was executed by a company of pagan soldiers, who slew about one hundred of the delinquents, and filled the streets of the capital with slaughter. The Christian population of Shoa and Efat is estimated at 1,000,000 souls, and that of the Pagan and Mohammedan population of the numerous dependencies at an equal number. But this people is chiefly interesting to us from the fact that here, for so many ages, a national religious establishment has existed, which never succumbed to the authority of Rome, and, consequently, which has ever been in the observation of the holy Sabbath day.

The Ethiopic church maintains the Eutychian doctrine respecting the nature of Christ; and it agrees with the other Eastern churches in holding the procession of the Holy Ghost from the Father only. In these respects it differs from the Western churches. From the Romish church it is distinguished by its doctrine regarding the supremacy of the Pope, in which it agrees with Protestants; to the rule of faith, which it limits to the Scriptures, includ-

ing the Apocrypha; to the eucharist, which it administers in both kinds to the laity, and regards neither as a transubstantiation nor as a sacrifice; to the celibacy of the clergy, who may be married; to the adoration of images, which it regards as unlawful; to the state of the soul after death, rejecting purgatory; and as regards several other less important and minor points. But, like Rome, it invokes saints and angels as intercessors with God, paying great honours to the Virgin and St. Michael, and having a copious calendar of saints, with a corresponding number of fasts and festivals.*

Their most extraordinary peculiarities are certain forms and ceremonies retained from their ancient Jewish worship. Their churches, which are generally small and mean, resemble precisely the Jewish temple. Like it, they are divided into three parts; the innermost being the holy of holies, and inaccessible to the laity, who, except on certain occasions, are forbidden to pass the outer porch. Unbelievers, and all subject to Levitical uncleanness, are carefully excluded. All who enter must be barefoot, and the doorposts and threshold must be kissed in passing. The service is performed in the ancient Ethiopic, or Geez, now a dead language. It commences with the Jewish Trisagion, and as David danced before the ark, so their priests caper and beat the ground with their feet, and, with other similar antics and performances, complete a remarkable form of devotion. They observe the Levitical prohibitions of unclean animals, and the Pharisaical ceremonies of genuflexions and ablutions. Like the Jews, they practise concubinage. Fasts of unexampled strictness and extra-

* It has been supposed, and with reason, that many of these customs were introduced by the Jesuits, and that previous to the partial subjection of this church to the Romish authority, it was much more pure than it has since been.

ordinary frequency are constantly observed. With scriptural examples before them, and unenlightened by science and philosophy, it is perhaps not surprising that they should believe in witchcraft, magic, and sorcery.

The whole country is overspread to excess with churches, and the number of the professedly religious in Shoa amounts to one-fourth of the population. The aboon, or abuna, is the ecclesiastical head, and the church confines to his hands alone the grace or virtue that makes a clergyman, differing in this from other churches called apostolic, which allow it to all bishops.

The Grand Prior of the monks of Debra Libanos is second in dignity; then the bishops; next the priests and deacons. Monasteries abound, and they are generally placed on eminences near running water, and amid scenes of beauty and sublimity. An easy ceremony admits to the monkish order, and the life of the professed is one of ease and indulgence, consequently the land swarms with monks, who are in reality the greatest of pests and plagues. Every church establishment is supported by certain lands and villages particularly set apart for that purpose, and to these are added various fees for baptismal, funeral, and other clerical services, besides the voluntary contributions of the superstitious people. These ecclesiastics, taken as a body, are ignorant, superstitious, and immoral, fearful of innovation, hating heretics, and observant of religious forms, some with the sincerity of devotees, and others as the business-like followers of a gainful profession. Of the doctrines of justification by faith or regeneration by the Holy Spirit, the Abyssinians are said to be entirely ignorant; but it is possible, it is even probable, that there has been some misapprehension upon that point. It is very easy for foreigners, in a state of society so new and strange, to misapprehend the purport of what they behold, or to

arrive at wrong conclusions, from given premises, in consequence of prejudice and partiality. We trust that the Divine Inhabitant has not entirely forsaken this polluted temple, and that the sacred fire is not utterly extinguished, although the surrounding atmosphere may be impure. At any rate, there is hope, since the Scriptures are the foundation of the faith of the Abyssinian Church, and there is no infallible pontiff, consecrating with his authority the manifold corruptions from which that authority sprung, and by which it is perpetuated.

It is scarcely necessary to repeat what all authors acquainted with the subject have been unanimous in affirming, namely, that the Abyssinian Church observes the seventh-day Sabbath. Sandius says, "There is a Christian empire of the Abyssinians, who adhere to Peter and Paul, and observe the seventh day." The Jesuits affirmed "that they kept as sacred the Jewish Sabbath." Mr. Brerewood, who wrote in 1614, declares that the midland Ethiopians, the modern Abyssinians, revered the Sabbath, keeping it solemn equal with the Lord's day.* James Bruce, a Scotsman, who visited Abyssinia in 1768, testifies to their observance of the seventh day; and these accounts have been substantiated by the witness of modern travellers. The numerous dependencies of the Abyssinian empire, as well as some of the neighbouring independent kingdoms, contain Christian communities, of which some much nearer than others approximate in their rites and ceremonies to the simplicity of the apostolic age. Many of these have for a long period of years, successfully held their position among mountain fastnesses in the very midst of a Pagan and Mohammedan population. One of the most remarka-

* The observation of Sunday was brought in by the Jesuits, who found it easier to induce them to observe both days than to consent to a substitution of the first for the seventh day.

ble of these seats is upon an island of the Lake Zovai, where, in the Church of Emanuel, are deposited the silver dishes and other sacred utensils, with numerous manuscripts, which Nebla Dengel wished particularly to preserve from the grasp of an invading army. The islands of this lake contain upwards of three thousand Christian houses formed of lime and stone. They are shaded by lofty trees, and the whole has a luxuriant and beautiful appearance. In Guragee, a dependency of Abyssinia, the population are exclusively Christian. Twelve isolated churches previously unheard of were discovered a few years since in a province called Yoya. Between Garro and Metcha there is a small tract peopled by Christians, who reside entirely in mountain caves, as a measure of security against the heathens by whom they are surrounded. Eight days' journey hence is Cambat, an independent Christian state, completely studded with churches and monasteries. Wollamo, another Christian province under an independent sovereign, lies below Cambat, and also contains many religious houses. Skorchassie, another neighbouring state, is peopled by Christians, and so is Sidama, and both are entirely surrounded by Pagans. Susa is another important Christian country, whose king, in 1842, was said to be a very wise and just ruler. The government is liberal, and the people are, comparatively with the other African nations, in a high state of civilization. The priests are distinguished by antique robes and silver mitres, and the churches and religious observances resemble those of Shoa, except as regards the saints' days, most of which are unknown in Susa. In this country all labour is interdicted upon the Sabbath, but the observation of any Lord's day is unknown.

That the religion of Ethiopia should have become corrupt is not in the least surprising, although we can only refer it to the superintending providence of God that, amid

the wreck of ages and the changes and revolutions of time, it has survived at all. The wonder is, that, surrounded as they are by Pagan and Moslem, together with the corrupt propensities of the human heart, the very name and profession of Christianity has not been long since obliterated from their minds, the Sabbath forgotten, and the name of the Great Mediator supplanted by that of the false prophet.

Abyssinia, notwithstanding her corruptions, is immeasurably above all other African nations in the scale of civilization. This is plainly enough proved by the following extract from the Narrative of the Travels of Charles Johnston, through the country of Adel to the kingdom of Shoa, in 1842-43:

“Arrived upon the summit, the stranger finds an extensive table-land spread out before him, and he cannot divest himself of the idea that he has reached some new continent. A Scotch climate and Scotch vegetation, wheat, barley, linseed,—and yet in intertropical Africa. The country seems highly cultivated, wheat and barley on all sides growing close to our path, while near the farm-houses were stacks of grain, which gave the whole country an English appearance.

“Amidst the luxuries and conveniences so abundantly supplied to the embassy by the indulgent care of a liberal government, I almost fancied that I had returned to the comforts of European life.”

Mr. Johnston says that he was furnished with excellent wheaten bread, and butter quite as good as any he had ever eaten, with fish, flesh, fowl, wine, honey, and a kind of native beer, resembling English ale. He speaks of the king as being beloved by his people, remarkably just in all his transactions, moderate in his anger, and benevolent to his visitors. He himself declared that he had “the fear of God before his eyes.”

The Holy Scriptures have been preserved in Abyssinia, on parchment manuscript, and in the Geez language; but, in 1826, they were translated by the Ethiopians themselves into Amharic, the spoken dialect of the country. These books, our traveller declares, agree perfectly with the Vulgate, except the book of the Maccabees, in which he discovered some discrepancies. They also possess a commentary on each of the sacred books, and, besides the five books of Moses, possess a sixth, which they equally revere. The names of the books agree with ours, and appear to be Ethiopic translations of Genesis, Exodus, &c. They also possess the book of Enoch, which, however, according to Mr. Bruce, is the production of a Gnostic philosopher. They have a liturgy in Ethiopic. It is said that all the literature of the country is embraced in 120 volumes.

But we trust that great and good things are in store for this ancient people, who, though severely tried and tempted, have persisted in keeping the commandments of God and the faith of Jesus; who, though stumbling, have not wandered altogether out of the way; and who have within themselves all the elements for moral renovation,—the Holy Scriptures, the Sabbath, and the knowledge of the Redeemer of mankind.*

* The Abyssinians still retain the physiognomy and olive complexion of the Arabs, and afford an incontestable evidence that three thousand years can neither change the colour nor the intellectual capabilities of the human species. Under the burning sun of Africa, the Abyssinian, a branch of the great Caucasian family, has preserved the name and semblance of Christianity and civilization through the wreck and revolutions of ages, and amid the tempests of foreign and domestic dominations. Conscious of his ignorance, he once sought the fraternity of Europe for the sake of her letters and her arts. But how is it with the Nubian, whose unequivocal African descent is betrayed by his stupid features, black colour, and woolly hair, yet who enjoyed equal or superior advantages in ancient times? The history of his race would attest to the truth in this case. He has relapsed into that barbarism which seems to be his native element, and from which he appears

Abyssinia, as an empire, has experienced alternately the contraction and expansion common to the ancient monarchies. The Negus, as friend and ally of Justinian, reigned supreme over seven kingdoms, prosecuted an extensive trade with Ceylon and the Indies, and encouraged in his country the arts and letters of Europe. Arabia, surnamed "the blest," and, by contrast with the neighbouring regions, considered as "happy," had been despoiled of her rich treasures, and led in captivity, to gratify the avarice or ambition of an Ethiopian conqueror, whose hereditary claim, founded on his descent from the beautiful Queen of Sheba, was warmed and animated by religious zeal. The inhabitants of Arabia were denominated Homerites. Their prince, Duncan, was not insensible to the inflictions, nor inflexible to the entreaties, of the Jews, who, powerful even in exile, persuaded him to retaliate upon the Christians in his dominions the persecution that their people suffered from the imperial laws. Accordingly some Roman merchants were ignominiously put to death, and the crown of martyrdom bestowed upon many Christians of Yemen, who refused to apostatize from their faith. The expiring churches of Arabia invoked the name of the Abyssinian monarch, who arose like a lion out of his place, passed the Red Sea with a fleet and army, dethroned the Jewish proselyte, and extinguished a royal race who, for many centuries, had exercised sovereignty over the sequestered region of precious gums and aromatic groves. The cities of Arabia immediately resounded with the Trisagion, chanted, with rapturous demonstrations of joy, by the conquering army. The Negus himself despatched a mes-

incapable of preserving himself. The only memorials of his Christianity are a few words, of which he is incapable of understanding the sense; the only traces of his civilization a few heaps of sculptured ruins.

sender to the Alexandrian prelate, announcing the victory of the gospel, and soliciting of that dignitary an orthodox ruler for the Arabian churches. To Justinian, this announcement occasioned much secret gratulation, though it may be questioned by posterity whether he exulted most in the triumph of orthodoxy, or the flattering prospects he thereby entertained of gratifying his ambition, securing a fortunate ally, and reaping the advantages of a lucrative commercial intercourse. He was desirous to divert the trade of the precious commodities of the East,—silk, balm, and frankincense,—no less than to engage the forces of Arabia and Africa against the Persian king. Accordingly, an embassy, under the direction of Nonnosus, was despatched into Abyssinia, to execute, in the name of the Emperor, this important commission. Declining the shorter but more dangerous route through the desert regions of Nubia, he ascended the Nile, embarked on the Red Sea, and safely landed at the port of Adulis.* From this port to the royal city of Axuma is no more than fifty leagues, in a direct line; but the winding passes of the mountains detained the embassy fifteen days, during which journey they were astonished by the droves of wild elephants that roamed the forests. He found the capital large and populous, the people Christian in profession, and strictly observant of the Jewish Sabbath. He found also many traces of Grecian art.† The Negus received the ambassador

* The negotiations of Justinian with the Abyssinians are mentioned by Procopius, John Malala, and others. The original narrative of the ambassador Nonnosus is quoted by the Historian of Antioch, and Photius has given a curious extract. Justinian reigned over the Greek empire from 527 to 565.

† The present village of Anuma is conspicuous by the ruins of a splendid Christian temple, and seventeen obelisks, of Grecian architecture. According to Alvarez, it was in a flourishing state in 1520, but was ruined the same year by the Turkish invasion.

with the splendid hospitality suitable to a potent monarch, and due to the representative of an imperial friend. Amidst a numerous and august assemblage of the ladies of the court, the dignitaries of the church, and the princes of the empire, the Negus gave audience in a spacious plain. Dismounting from his lofty chariot, to which was harnessed four white elephants, superbly caparisoned, he appeared, clad in a linen garment, with a golden tiara on his head; while around his neck, arms, and ankles, blazed the regal circlets of diamonds, pearls, and precious stones, interwoven with chains of gold. He carried two javelins of rarest temper, and wore a light shield of exquisite workmanship. The ambassador of Justinian approached with awe, and knelt with becoming deference. He was raised and embraced by the Negus, who received the imperial missive of which he was the bearer, kissed the seal, perused the contents with apparent satisfaction, accepted the imperial alliance, and, brandishing his weapons, denounced a perpetual anathema against the enemies of his new friend and ally. But the proposal for trade was artfully eluded, and the hostile demonstration was not productive of a corresponding effect. The Abyssinians were unwilling to abandon the pleasures and luxuries of peace, with the sensual delights of their aromatic bowers, for the toils of ambition and the benefit of a foreign potentate. Discretion is certainly the better part of valour, and it was proved in the sequel that the Negus, instead of extending his triumphs, was incapable of preserving what he had already obtained. The sceptre of Arabia was wrenched from his hands by Abrahah, the slave of a Roman merchant of Adulis. The Ethiopian legions were seduced and enervated by the luxurious influences of the climate. Justinian solicited the friendship of the usurper, who returned his complaisance with a slight tribute and the acknow-

ledgment of his nominal supremacy. After a long course of prosperity, the dynasty of Abrahah was overthrown, his descendants despoiled of their rich possessions by the Persian conqueror, and every vestige of Christianity obliterated. This short episode of Abyssinian history must be interesting to us, from the fact that, could a Christian empire have been sustained in Arabia, it might have prevented the rise of the Mohammedan imposture, and have materially changed the history of the world.*

* Those who desire to form an acquaintance with Abyssinian history may consult Procopius, Baronius, Cosmos, Indicopleustus, Alvarez, Lobo, and Bruce. In these works, the subject is very amply and ably treated.

CHAPTER II.

SEVENTH-DAY BAPTISTS IN EUROPE.

SECTION I.

WALDENSES, ALBIGENSES, PASAGINIANS, ETC.—THEIR SABBATICAL CHARACTER EXAMINED.

It is not my design to give even an abridged account of ecclesiastical affairs as connected with this people during the many centuries of their existence, but confine myself to a consideration of the origin of their distinguishing appellation, with an account of their doctrinal sentiments and religious practices, and their terrible persecutions and dispersion.

It is evident that the Latin word *vallis* has been the parent of the English word *valley*, the French and Spanish *valle*, the Provençal *vaux*, *vaudois*, the Italian *valdesi*, the low Dutch *valleye*, and the ecclesiastical *Valdensis*, *Waldenses*, and *Waldenses*. The designation of the word is *valleys*—inhabitants of *valleys*—neither more nor less. There being no *w* in the Latin language, the terms *Valdenses* and *Waldenses* were employed long before the more modern one of *Waldenses* came into use.

It appears that from the earliest ages, the inhabitants of the valleys about the Pyrenees did not profess the Catholic faith; neither was it embraced by the inhabitants of the valleys of the Alps; it occurred, also, that one

Valdo, in the ninth century, a friend and adviser of Berengarius, and a man of wealth, talents, and piety, who had many followers, possessed himself of a Bible, by which he was led to perceive the errors and corruptions of Rome, which he severely denounced; moreover, it came to pass that about one hundred and thirty years after, a rich merchant of Lyons, whose name was Waldo, openly withdrew from the communion of Rome, and supported many to travel and teach the doctrines believed in the valleys. All these people, though different in their origin, and different no doubt in some minor points of faith and practices of worship, were called Waldenses as a general term. They had also other appellations imposed upon them, which, however, were mostly local, and which I shall subsequently take into consideration. This accounts in a satisfactory manner for the diversity of the statements concerning them. In Languedoc these heresies were supposed to be of recent origin, and to have originated from Waldo, whose immediate followers were called Waldenses. This, however, was merely the renovation of the name from a particular cause, and not its original; for we find that, in other districts, other branches of this same original sect are called by other appellations, significative of some distinguished leader. Thus, in Dauphiny, they were called Josephists, and, in other places, Petrobrusians, from Peter De Bruys. Sometimes they received their names from their manners, as Catharists (Puritans), Bonne Homines (good men); at others, from the peculiarities of their religious ordinances, as insabbathists (sabbath-keepers), and Sabbatharians, because they contended for the observance of the original sabbath, and denied the real presence of Christ in the eucharist.* By some they were denominated Bulgarians,

* Historical Annals, published in Paris, 1667, p. 230.

and by others Paulicians, and, by a corruption of that word, Publicans, because it appears that a multitude of that ancient sect had emigrated hither, and amalgamated with them.* Sometimes they were named from the city or country in which they prevailed, as Toulousians, Lombardists, and Albigenses. Nevertheless all these branches were distinguished as keeping the commandments of God, and the faith of Jesus.

In more recent times they were particularly distinguished in France by the name of Albigenses, from the great numbers of them that inhabited the city of Alby, in the district of Albigeons, between the Garonne and the Rhone. After the Council of Alby, which condemned them as heretics, that name became general and confirmed. In the records of this Council the following passage occurs: "They savour of Judaism, they practise circumcision,† they observe the Jewish sabbath, but say the holy Dominical day is no better than other days; let them be accursed."

Very laboured disquisitions have been written, and great pains taken, by a certain class of writers, to prove that the Albigenses and Waldenses were very different classes of Christians, and that they held different opinions and religious principles. How far this distinction extended it is impossible at present to ascertain; but when the popes issued their fulminations against the Albigenses, they expressly condemned them as Waldenses; by the legates of the Holy See they were accused of professing the faith of the Waldenses, the inquisitors formed their processes of

* With the former inhabitants of the valleys, whom they closely resembled in principles and practices, and to whom, in times of persecution, they would naturally fly for refuge.

† This accusation was undoubtedly false, and reminds one of the endless charges of a community of wives, made at a later period against the Anabaptists.

indictments against them as Waldenses; the leaders of the crusades made war upon them as Waldenses; they were persecuted on all sides as such; nor did they attempt to rebut the charges made against them, but readily adopted the title thus imposed upon them, which they considered it an honour to bear.

The Pasaginians, or Passignes, were another branch of this same sect, who derived their appellation from the country of Passau, where it is computed that eighty or one hundred thousand of them resided. That these were all one people is evident from the fact that the provincial councils of Toulouse in 1119, and of Lombez in 1176, and the general councils of Lateran, in 1139 and 1176, do not particularize them as Pasaginians, or Albigenses, but as heretics, which shows that they existed and were generally known before these names were imposed upon them.

Their enemies confirm their identity as well as their great antiquity. Father Gretzer, a Jesuit, who had examined the subject fully, and who had every opportunity of knowing, admits the great antiquity of the heretics, and, moreover, expresses his firm belief that the Toulousians, Albigenses, Pasaginians, Arnoldists, Josephists, and the other heretical factions, who, at that time, were engaging the attention of the popes, were no other than Waldenses. This opinion he corroborates by showing wherein they resembled each other. Among other points he mentions the following: "Moreover, all these heretics despise the fasts and feasts of the church, such as Candlemas, Easter, the Dominical day; in short, all approved ecclesiastical customs for which they do not find a warrant in the Scripture. They say, also, that God enjoined rest and holy meditation upon the seventh day, and that they cannot feel justified in the observance of any other."

In the decree of Pope Lucius III., dated 1181, we find

the Catharists, Paterines, Josephists, Arnoldists, Pasignes, and those calling themselves the "Poor of Lyons," all considered as one, and laid under a perpetual anathema.

It is evident from all these testimonies that the Waldenses, as they penetrated into different countries, became distinguished by a great variety of appellations, which they derived from the countries they inhabited, or from the men who became their leaders at particular periods. Thus in Albi, Toulouse, Provence, Languedoc, and the neighbouring countries in France, they were called Albigenes; Vaudois, Vallenses, and Waldenses in Savoy; Pasaginians in Passau, and the adjacent regions, with other names and titles too numerous to mention here.

Nevertheless it appears that some distinction existed between these different parties. The old Waldenses were not seceders from the Church of Rome; for neither themselves nor their ancestors had ever embraced its faith. Claudius Seyssel, a popish archbishop, declares that the Waldensian heresy originated from one Leo, who, in the days of Constantine the Great, led a party of heretics from Rome into the valleys. Pope Gregory VII. observes that it is well known that in the days of Constantine the Great, some assemblies of Jewish Christians being persecuted at Rome, because they persisted in obedience to the law of Moses, wandered off into the valleys, where their descendants remain unto this day. Reiner Sacco declares that, in the opinion of many authors of note, their antiquity could be traced to the apostolic age. He also observes that never, within the memory of man, have they acknowledged allegiance to the papal see. But that there were seceding parties, who, at different times and under particular leaders, withdrew from the communion of that church, and became amalgamated with the old Waldenses,

we have every reason to believe. That these latter, though disposed to condemn many of the grosser superstitions of that church, such as the worship of images, transubstantiation, the sacrament of the mass, etc., might still hesitate about rejecting all her man-made ordinances, is highly probable. Indeed, this very thing is mentioned by a very ancient writer, quoted by Perrin, as producing divisions among them.

At the head of one of these parties was Claude, Bishop of Turin, who flourished in the commencement of the seventh century. It does not appear that this bold reformer ever separated wholly from the Church of Rome, but he denounced many of her corruptions and abominations in no measured terms, and had many followers. From the death of this eminent man until the time of Peter Waldo, of Lyons, the history of this people is involved in much obscurity. If they possessed any writers among themselves capable of giving their transactions to posterity, or if any records of their ecclesiastical affairs were committed to writing, the barbarous zeal of their opponents has prevented their transmission to our times. To the accounts of their adversaries, therefore, we must look for proofs of their existence, and here they are abundant. They are, also, uniformly represented as separated in faith and practice from the Catholic Church, and as continually multiplying in number; but further than this we have of them very imperfect statements.

During all this period the popes appear to have been too intent upon their own pleasures, and too much engaged by their own quarrels, to interfere with the despised Waldenses, and it was not until the twelfth century, that these people appear in history as obnoxious to the court of Rome. About this time one Peter Waldo, an opulent merchant of Lyons, in France, made an attack upon the superstitions

of the Romish church, particularly the monstrous doctrine of transubstantiation. He commenced by causing a translation of the four gospels to be made into French, which he circulated extensively among his countrymen, particularly those of the poorer class. He soon became a preacher, gathered a large church in his native city, from which, a few years after, himself and his adherents were driven by the anathemas of the Pope. Waldo, with his numerous followers, retired into Dauphiny, where his preaching was attended with abundant success. His principles were embraced by multitudes, who were denominated Leonists, Vaudois, Waldenses, etc.; for the very same class of Christians were designated by all these different appellations at different times, and according to the different countries in which they appeared.

Driven from Dauphiny, Waldo sought refuge in Picardy, where, also, his labours were abundantly blessed. Persecuted thence, he fled into Germany, and carried with him the glad tidings of salvation. From Germany he removed to Bohemia, where he finally finished his course in the year 1179, and the twentieth of his ministry. The amazing success which had crowned the efforts of this holy man, aroused the pontiff and his legates to the most vindictive and sanguinary measures. Terrible persecutions ensued; the bishops of Mentz and Strasburg breathed nothing but vengeance and slaughter against them. Thirty-five citizens of Mentz were burned in one fire at the city of Bingen, and eighteen in Mentz itself. In Strasburg eighty were committed to the flames. In other places multitudes died praising God, and in the blessed hope of a glorious resurrection.

SECTION II.

CONCERNING THE DOCTRINAL SENTIMENTS AND RELIGIOUS PRACTICES OF THE WALDENSES—THEIR SABBATARIAN CHARACTER STILL FURTHER CONSIDERED.

In giving an account of the doctrinal sentiments and religious practices of this people, we must principally depend upon the testimonies of their adversaries of the Romish church, and their own apologies, reasonings, and confessions, some of which have been handed down to us through the records of the Inquisition,* and by the historians of that period. Of these, Reineirus Saccho is the most celebrated. He had been for seventeen years, in the earlier part of his life, in connexion with the Waldenses, but apostatized from their profession, and joined the Catholic church, in which he was raised to the eminence of chief Inquisitor, and became the bitterest persecutor of his former friends. He was deputed by the pope to reside in Lombardy, at that time the headquarters of the Pasaginians, and about 1250, published a book, in which the errors of the Waldenses were all summed up under three-and-thirty distinct heads.†

* Here is a vast field for research, of which the world is just beginning to discover the importance. The martyrs, with the exception of those who were destroyed by mobs, by clandestine malevolence, and local crusades, were allowed formal trials according to the established usages of law, which were generally in conformity to the Roman system of jurisprudence. In these records of the old ecclesiastical courts, the charges against them, with their apologies and confessions, are detailed at length. Some of these documents have already been examined, but multitudes of others lie concealed in the galleries of ancient libraries.

† Reineirus, under the title of Waldenses, includes all the heretics of that period, Pasaginians, Albigenses, Waldenses, Josephists, Arnoldists,

To attempt any exposition of all these points would far exceed my limits, I shall therefore confine myself to what he says in reference to that particular doctrine by which they were allied to us. "They hold," says he, "that none of the ordinances of the church, which have been introduced since Christ's Ascension,* ought to be observed, as being of no value."

"The feasts,† fasts, orders, blessings, offices of the church, and the like, they utterly reject."

In the sketch which Reineirus furnishes of the doctrines of the Waldenses, there is not the slightest allusion to any erroneous opinions regarding the doctrines and principles of the gospel; and this silence on his part is a noble testimony to the soundness of their creed. He had himself been among them, was a man of talents and learning, and intimately acquainted with all their doctrinal sentiments; and, having apostatized from their faith, and become their bitterest enemy and persecutor, no one will suppose that he wanted the inclination to bring against them any accusation, which bore the least similitude to the truth. The errors of which he accuses them, are such as no Seventh-day Baptist of the present day would shrink from the charge of holding, since they all, in one way or other, resolve themselves into the unfounded claims of the ecclesiastical order, or the substitution for doctrines of the commandments of men.

In the twelfth century, a colony of the persecuted Wal-

Henricians, &c., from which it appears that these names were derived from local causes.

* This of course included the keeping of the first day, which the Catholics unanimously declare originated with their church.

† In the time of Reineirus, and even to this day, in Catholic countries, the Dominical day is regarded as a feast, or festival of the church, as much as Easter, Christmas, &c.

denses obtained permission to settle at Saltz, on the river Eger.* They are represented as working upon, and despising, the holydays of the church.† Another eminent Bohemian author, in giving an account of the Waldenses of that country, observes, “Moreover they say that of six days, one day is as good as another, but as God had enjoined rest upon the seventh, mankind were bound to its observance.”‡

An inquisitor of the Church of Rome, who declares that he had exact knowledge of the Waldenses, at whose trials he had assisted many times, and in different countries, expressly says “that they contemn all ecclesiastical customs which they do not read of in the Gospel; such as the observation of Candlemas, Palm Sunday, the adoration of the cross on Good Friday, and the reconciliation of penitents. They despise the feast of Easter, and all the festivals of Christ and the saints,§ and say that one day is as good as another, working on holydays when they can do so without being taken notice of.”

The same testimony is borne of them by Eneas Sylvius, who ascended the pontifical chair with the title of Pope Pius II. Indeed, of all the multitude of Catholic authors

* These are particularly mentioned by Crantz, in his History of the Bohemian Brethren.

† This is important testimony, because the Catholics never dreamed of attempting to establish the sacredness of the first day from the authority of the Scriptures, but referred it at once to the power of Holy Mother Church. Consequently, the Dominical day was regarded as a holyday of the church.

‡ It remained for more modern theologians to discover, that the inspired writers were mistaken, and that instead of the seventh, it was a seventh day, or the seventh part of time.

§ First-day doubtlessly included, which is ever spoken of, by the Catholic writers, as a festival of Christ, and a holyday of the Church, and regarded in no other light.

of eminence, who have mentioned this people, every one bears testimony to this peculiarity in their doctrinal sentiments and religious practices. At a later period, and among more modern writers, we have every reason to believe that this feature of their faith has been purposely disguised. Nevertheless the candour of some has led them to make very important concessions upon this point. Mosheim expressly declares that the Pasaginians observed the Jewish Sabbath. Bossuet, Bishop of Meaux, says, "I conceive that the old Waldenses, who rejected all the festivals of the church, and went back to the original Sabbath, were much more consistent with themselves, than these gentlemen, the modern Protestants, who, though they discard all the others, still retain the Dominical day."

But, lest I weary my readers by a multiplication of testimonies, I shall add but one more quotation, which contains a concession that, coming from the quarter and at the time it does, I consider important. Mr. Benedict, in his History of the Baptists, says, that during the progress of his historical inquiries, he has met with many facts, where it seemed as if the heretics, so called, were unsound on the doctrine of the Sabbath, as established by law; but, he goes on, it is not certain that all whom the ancient inquisitors accused of being Sabbath-breakers, would come under the head of Sabbatarians.*

It appears to me morally certain that the Seventh-day Baptists may trace through the Waldenses, at least that portion of them who were never united to the Church of Rome, an uninterrupted succession to the apostolic age.

* Of this I would remark that the Dominical day was established by law, not as the Sabbath, but as a festival of the church; and that whatever uncertainty may exist about all the ancient heretics being Sabbatarians, it is very certain that few, if any, of them were observers of the first day, at least for a very long period.

Indeed, of all the multitude of writers who have treated of this people, all, without exception, are unanimous in declaring that they rejected all the feasts and festivals of the church, as well as infant baptism, and would not observe any ordinance which they did not read of in Scripture. Others, especially the ancient Catholics, accuse them of Judaism, because, according to their testimony, they kept the Jewish Sabbath. The Council of Lombez derided the Good Men of Lyons as Sabbatharians. They were condemned by the Lateran Council of 1139 for refusing to observe the festivals of the church,* and the same accusation was brought against them in canons, synods, chronicles, conferences, decrees, sermons, homilies, bulls, confessions, creeds, liturgies, &c. It is hardly possible that all this concurrent testimony, published at different times and in different countries, could have been fabricated. It is barely possible that such men as Evervinus, of Steinfield; Peter, Abbot of Clugny; Ecbertus

* That the Catholic writers regarded the Dominical day as a festival of the Church can be very easily proved. That they regard it as such to this day in Catholic countries is an undeniable fact. When they speak of the festivals of the Church, they include the Dominical day as much as Christmas, Palm Sunday, or Easter. They smile when they hear learned Protestant sages attempt to prove from the Scriptures either the abrogation or a change of the Sabbath. We have also the testimony of a host of Protestants in the earlier part of the Reformation, who acknowledged that the observation of the first day had no other foundation than the authority of the Church, among whom is the celebrated John Calvin, who says—"The old fathers put in the place of the Sabbath the day which we call Sunday. King Charles I. declares that the celebration of the feast of Easter was instituted by the same authority that changed the Sabbath into the Lord's day, or Sunday; for it will not be found in Scripture where Saturday is discharged to be kept, or turned into Sunday. Therefore, my opinion is, that those who will not keep this feast may as well return to the observation of Saturday, and refuse the weekly Sunday, since it was the Church's authority that changed the one and instituted the other."

Schonangiensis, a very celebrated author in his day; Ermengendus, a ruler both spiritual and temporal; Alexander III., in council; Alanus Magnus; Izam, the troubadour, and an inquisitor; Favin, Mazeray, Reineirus Saccho, etc., could have been mistaken upon this point. But we are not to conclude that no persons bearing the name of Waldenses saw and imitated the practices of the Catholics, in the observance of the holydays of the church. That many of them, particularly those branches that seceded from the Church of Rome, paid a superstitious veneration to the Dominical day, we are ready to admit. We have no data for tracing the extent of those persons who held the truth unsophisticated. A considerable portion of the writers to whom reference has been made were Catholics,—men high in office in that church, and justly distinguished for natural and acquired abilities. As this class of men placed great reliance upon tradition and custom for the defence of their forms and ceremonies, and laid no claim to Scripture testimony or command to sanction the rites of their church, it is not strange that they should be open and unreserved in all their details of the facts, and in the freedom of their comments on ancient affairs, which go to prove the Sabbatarian character of the heretical sects. With modern writers, particularly those of English and German extraction, the case is materially different, as they belong to a class which repudiates all arguments from any source but the Scriptures for Sunday-keeping, and who take unusual pains to date the origin of Sabbatarianism as late as possible. Indeed, as it appears that the term Sabbatharians was first bestowed upon this very ancient and holy people, I must consider it as a most honourable appellation when applied to our denomination. I am surprised, that though Presbyterians, Episcopalians, and every other class of Protestant dissenters, have striven

to establish an affinity with the old Waldenses, our own denomination have remained so inert upon the matter. Can it be possible that among all our ministers not one was acquainted with the facts bearing upon this case?

I must confess that it gives me inexpressible pleasure to think that we have conclusive testimony, that, for so many centuries, in the midst, too, of Catholic countries, God had reserved to himself such a goodly number who had not bowed the knee to Baal, and whose mouths had not kissed him; for certainly next to idolatry is that sin which would substitute for doctrines the commandments of men, and neglect the Sabbath of God's appointment, giving preference to a man-made institution.

There is something extremely ridiculous in the manner in which modern writers attempt to explain this feature in the faith of the ancient Waldenses, and in this particular they are highly favoured by the popular prejudices of the day. They bring long quotations from ancient Roman authors to prove that the Waldenses rejected every ordinance not commanded in the Scripture, but are very careful not to inform their readers that in the opinion of the same authors, Sunday-keeping was one of those ordinances. "Because they would not observe the festivals of Christ and the saints," says an author of this stamp, "they were falsely supposed to neglect the Sabbath also." However, he suppresses the fact that, whatever title Sunday may bear in modern phraseology, in the times of which we are speaking it was neither spoken of nor regarded as the Sabbath, but as a festival of the church the same as Easter or Christmas. All authorities are unanimous in declaring that the Waldenses had been from time immemorial in the possession of the Holy Scriptures, and that all, even the children, were deeply read in them. The French Bible was translated from the original manuscript

which the Waldenses had retained, according to the testimony of the translators, from the times of the Apostles, and which they handed down, in their native tongue, from generation to generation. The following quotation may serve to give some idea of their proficiency in the Scriptures :—

“In the time of a great persecution of the Waldenses of Merendol and Provence,” says Perrin, “a certain monk was deputed by the Bishop of Cavaillon to hold a conference with them, that they might be convinced of their errors, and the effusion of blood prevented. But the monk returned in confusion, owning that, in his whole life, he had never known so much of the Scriptures as he had learned during the few days that he had been conversing with the heretics. The Bishop, however, sent among them a number of doctors, young men who had lately come from the Sorbonne, which, at that time, was the very centre of theological subtlety at Paris. One of these publicly owned that he understood more of the doctrine of salvation from the answers of little children in their catechisms, than by all the disputations he had ever heard before.” A Dominican inquisitor declared that for the first time in his life he heard the ten commandments of the Decalogue from the mouth of a Waldensian heretic.

That the deportment and daily walk of the Waldenses was conformable with their religious profession and scriptural knowledge, we have every reason to believe. Reinerus Saccho declares that they live righteously before men, believing rightly concerning God in every particular, and holding all the articles contained in the Apostle's Creed. “The first lesson,” says he, “that the Waldenses teach those whom they bring over to their party, is to instruct them what kind of persons the disciples of Christ ought to be, and this they do by the doctrine of the evan-

gelists and apostles, saying that those only are the followers of the apostles who imitate their manner of life."

An ancient inquisitor gives of them the following account:—

"These heretics are known by their manners and conversation, for they are orderly and modest in their behaviour and deportment. They avoid all appearance of pride in their dress; they neither indulge in finery of attire, nor are they remarkable for being mean and ragged. They avoid commerce, that they may be free from falsehood and deceit. They get their livelihood by manual industry, as day labourers or mechanics, and their teachers are weavers or tailors. They are not anxious about amassing riches, but content themselves with the necessaries of life. They are chaste, temperate, and sober. They abstain from anger. Even when they work they either learn or teach. In like manner, also, their women are modest, avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies or swearing."

It may be interesting to notice in this connexion some of the peculiarities of their religious practices.

They constantly appealed to the Scriptures both of the Old and New Testament, as their only guide and rule of faith and practice as to religious duties. They are perpetually accused by Catholic writers of rejecting all human institutions, traditions, and inventions, and both friends and foes are unanimous in confessing that there was scarcely a person among them, either man, or woman, or child, that was not better acquainted with Holy Writ than the doctors of the church. They were likewise accused of being without priests. This must be understood as applying to the absence among them of a certain class of men paid or pensioned by yearly salaries for discharging the ministrations of the gospel. An old historian who was in-

timately acquainted with their affairs, observes, "That they severely denounce the whole body of the clergy on account of their idle course of life, and say that they ought to labour with their hands, as did the Apostles."

Another says—"Their preachers are weavers and mechanics, who get their own living, and are not chargeable upon their hearers." The same author goes on to say that even their missionaries were accustomed to travel from place to place in the character of travelling merchants; and this, he assures us, subserved to good purposes; first, they were enabled to support themselves; and second, they gained thereby readier access to persons of rank and fortune.

Their treatment of females in their religious assemblies was liberal and courteous in the extreme. They were not only allowed to preach, but bore an equal part with the men in all the business of the church; and the deeper we go into antiquity the more evident does this appear.

Against war, capital punishment, and oaths, they were decided in expressing their disapprobation. Their opposition to bearing arms, and to war in all its operations, was unanimous and unequivocal. Whoever commanded them to the field they refused to obey, alleging that they could not conscientiously comply. No contingencies would induce them to assume the weapons of death; and this peculiarity was well understood by all the world, and made the onsets of the inquisitors and crusaders upon these weaponless Christians the more cruel and contemptible. Concerning oaths, they appear to have adopted the language of our Saviour in a literal sense, where he commands his disciples, "Swear not at all."

Such were their rules. Whatever deviations there might have been were exceptions. Such deviations, it is natural to suppose, frequently occurred; but they generally came

from those portions of the community who had been educated in the faith of Rome.

As it relates to their Baptist character I shall produce but one quotation, although a multitude might be given.

“As the Catholics of these times baptized by immersion, the Paterines, by what name soever they were called, as Manicheans, Gazara, Josephites, Pasaginians, &c., made no complaint of the mode of baptizing; but when they were examined upon the subject, they objected vehemently against the baptism of infants, and condemned it as an error.”*

Of their doctrinal sentiments we can know but little, as no other portion of their history is involved in so much obscurity. Reinerus Saccho, however, represents them as believing rightly in everything pertaining to God and the Apostles' Creed. And they must have been evangelical Christians; for, when we see religious societies, century after century, holding on to their principles, and persisting in their religious practices, amidst the severest persecutions that were ever experienced, there is irrefragable evidence that they were built on a firm foundation. Indeed, it is hardly probable that among people whose religious teachers were obliged to depend upon manual labour for a livelihood, there would be much time wasted in unprofitable discussions about abstract points of theology.

The locality of these Christians, before they were dispersed by persecution, was in the principality of Piedmont, which derives its name from the singularity of its situation at the foot of the Alps,—a prodigious range of mountains that form a natural boundary between Italy, France, Switzerland, and Germany. It is bounded on the north by Savoy, on the east by the duchies of Milan and Mont-

* Robinson. History of Baptism.

ferrat, on the south by the county of Nice, and on the west by France. In ancient times it formed a part of Lombardy, but recently it has become an appanage of the Sardinian monarch, whose capital is Turin, one of the finest cities of Europe. It comprises an extensive tract of rich and fruitful valleys, embosomed in mountains, which are again encircled in mountains, intersected with deep and rapid rivers, and exhibiting, in strong contrast, the utmost beauty and luxuriance with the most frightful spectacles of barrenness and desolation. The country is an interchange of hill and vale, mountain and plain, through which four principal rivers wind their way to the Mediterranean. Besides these, there are eight-and-twenty smaller streams, which, winding their courses in different directions, contribute to the beauty and fertility of these Eden-like valleys.

The Pyrenees are another huge mountain range, that separate France from Spain, and extend from the Mediterranean Sea to the Atlantic Ocean, a distance of at least two hundred miles by a breadth of one hundred. This surface, like the former, is wonderfully diversified with hills and dales, mountains and valleys, in which places, and all along the borders of Spain, throughout the south of France, among and below the Alps, along the Rhine, and even to Bohemia and Passau, thousands of Christians were found, even in the darkest times, who preserved the faith in its purity, rejected the traditions of men, took the Scripture for their guide and rule of conduct, and were persecuted only for righteousness' sake. This place, in the desert, mountainous country, almost inaccessible and unknown to the rest of the world, was probably the place especially meant in Revelation, as prepared of God for the woman, where she should be fed and nourished during the reign of Antichrist.

These people were deeply imbued with the spirit of missions; but in this, as everything else, they closely adhered to apostolic example. They had none of the cumbrous machinery of modern times in their arrangements for disseminating the light of the gospel. They knew nothing of supporting in worldly state expensive teachers in foreign countries, or of building costly chapels for them to preach in. But, in the simple style of itinerating merchants or peddlers, their missionaries travelled from country to country, carrying with them a few pages of the Scriptures in manuscript, holding little meetings, ordaining deacons, and sustaining the hopes and faith of the persecuted and tempted ones.

Of their modes of worship we know but little. Their churches, however, were divided into compartments, such as in modern times are called associations; and these were again subdivided into congregations. They generally assembled for worship in private houses or in the shade of groves. Their churches contained from two to fifteen hundred members. In times of persecution they met in small companies of six, ten, fifteen, or twenty, but never in large assemblies. Besides these churches established in their mountain fastnesses, the Waldenses, or Passagines,* had instituted churches in nearly all the principal cities in the south of France and the northern parts of Italy. At Modena their place of meeting was in a large manufactory, which was owned and worked by the brethren. In Milan they occupied almost an entire street, and their church is said to have contained nearly two thousand communicants. In 1056, their church in Avignon contained six hundred members, and a remnant continued, notwithstanding various reverses of fortune, so late as 1698. We are also informed

* All writers, both ancient and modern, concur in admitting that the branch of the Waldenses called Passagines, were Sabbatarians.

that there were churches of the same order at Brescia, Ferrara, Verona, Rimini, Romandiola, and many other places. For many centuries they remained untroubled by the state; but the clergy preached and published books against them. In the eleventh and twelfth century they comprised the bulk of the inhabitants of Lombardy, and several men eminent for rank, station, and talents, belonged to their communion. It is to these that M. de la Roque refers when he says, "We have had many worthy and pious men, well instructed in science and the history of the Fathers, who were neither ashamed nor afraid to adopt both the practice and defence of the observation of the seventh day against their opponents; and, contrary to popular custom, withstood every allurements and temptation that the enlightened and persecuting ages could afford. The observation of the Sabbath remained not with them a matter of doubtful disputation, as that of the first day did with the Rev. Dr. Watts, and many others who were engaged in the controversy upon that subject." A modern French writer, in treating the history of the Gallican church, observes that it is well known that all Lombardy, the south of France, and even the mountainous district in the north of Spain, were infested by a class of heretics, who not only derided all the festivals of the church, but kept the Jewish Sabbath; "and I have heard," he continues, "that the primitive Waldenses were guilty of the same practices."

From these plain facts, and a multitude of others that might be recorded, we may conclude that a large proportion of these ancient people were Sabbatarians,—were Seventh-day Baptists. In tracing their peculiarities, I have been forcibly reminded of our own denominational traits, especially at a former period.

There is no doubt but that they continued for ages, pre-

servings a sameness of views, and keeping the commandments of God and the faith of Jesus. When their congregations became too numerous, they separated, and formed new assemblies. They continually refused to observe any religious ordinances for which they found no warrant in the Scriptures. They refused baptism to children, only admitting to that ordinance those persons of whose repentance and spiritual regeneration no doubts were entertained. They maintained church discipline upon all, even their ministers. And though cast down, they were not disheartened; though persecuted, they were not extirpated, until the days for their prophesying* were accomplished, until they had borne witness for the truth during the time appointed, when it pleased the great Head of the Church to permit their enemies to consummate their everlasting glory, by bestowing upon them the crown of martyrdom, and, from being the church militant, they were removed, almost in a body, to join the church triumphant. •

Of their Sabbatarian character there is not the least room for doubt. Indeed, whatever novelty may be connected with this idea, I believe that every one, upon mature consideration, will perceive its consistency. They were planted in the valleys—if not in the apostolic age—before the antichristian power had obtained the dominance at Rome. Robinson asserts that there were many churches of Jewish Christians in the imperial city during the fourth century, which well accords with the declaration of Pope Gregory VII., that the Waldensian heresy originated from a company of Jewish heretics, who removed from Rome thither in the time of Constantine the Great; while a multitude of authorities, both friends and foes, are unanimous in declaring that they were never subjected to Rome, but persisted to the end in the abhorrence of all her feasts and festivals.

* Reference to Revelation.

SECTION III.

CONCERNING THEIR PERSECUTIONS, DISPERSION, AND EXTIRPATION—MORE ACCOUNTS OF THEIR SABBATARIAN CHARACTER.

It was not until the twelfth century that the Waldenses, and other heretical parties, appear in history as a people exposed to the persecuting edicts of Rome. And even then it seems to have been occasioned, in a great measure, by the great success that crowned the labours of Peter Waldo, whose followers first obtained the name of Leonists, or Poor Men of Lyons; and who, when persecuted, fled to the mountains, and became incorporated with the other inhabitants of the valleys. By this means, the Waldenses were brought into collision with the power of Rome, who, arming against them the civil authorities, proceeded to consummate their destruction and extirpation. At this time it appears, that under the protection and through the connivance of the Counts of Toulouse, the Viscount of Beziers, and many others of the French nobility, a score of the principal cities in Languedoc, Provence, and Dauphiny, were filled with the different heretical parties. But the civil power, and even the more summary efforts of the Inquisition, appear to have been too slow in their operations to meet the wishes of papal vengeance, although persecuted under the agency of Dominic, the chief inquisitor. The Pope was dissatisfied—new schemes were projected, apparently more mild and conciliatory, but under this pleasing exterior was concealed the most abominable treachery. The papal legates proposed holding a public debate, in which the points at issue between the parties should be decided by amicable arbitration. To this reasonable offer the unsuspecting brethren readily consented. The place of conference

agreed upon was Montreal, near Carcassone. Two umpires were appointed from each side; those of the Catholics were the Bishops of Villeneuve and Auxerre, and those of the opposite party, R. de Bot and Anthony Riviere. On the part of the Albigenses, a number of the pastors were appointed to manage the debate, of whom the principal was Arnold Hot. He first arrived at the appointed place, accompanied by a number of his friends. He was met on behalf of the papacy, by a bishop named Eusas, the renowned Dominic, two legates of the Pope, and several others of the Catholic clergy. According to Catholic historians, who are very concise and remarkably unanimous in their accounts of this celebrated conference, the points which Arnold undertook to prove were, that the sacrament of the mass was idolatry, that the baptism of infants was unscriptural, that the festivals of the church were heathen appointments,* and, finally, that the Pope was Antichrist, and the Church of Rome the harlot mentioned in Revelations. In maintenance of these points, Arnold drew up certain propositions, which he transmitted to the bishop, who required two weeks to answer them, which was granted. At the appointed time the bishop appeared, and read his reply in the public assembly. Arnold requested permission to make a verbal answer, only entreating their patient hearing if he took a considerable time in answering so prolix a writing. He was answered with fair speeches and many promises of a patient hearing. He then discoursed upon the subject for four days, with such perspicuity, fluency and precision, such order and forcible reasoning, that a powerful impression was made upon the minds of the audience. He finally called upon the Catholics for their defence, when

* That is, that they were adopted from the ancient heathen festivals; and as the Dominical day was in that time regarded as a festival of the church, of course it must have been included with the others.

the Bishop of Villeneuve declared that the conference must be broken up, because the army of the crusaders was approaching, and near at hand.

What he asserted was true. The papal armies advanced, and all points of controversy were instantly decided by fire and fagot. It is estimated that not less than two hundred thousand of these innocent people perished in the short space of two months. The war of extermination continued twenty years, and one million persons were put to death. These disastrous scenes occurred in the commencement of the twelfth century, and three hundred years previous to the dawn of the Reformation in Germany. During this long period, the circumstances of the Waldenses were always afflictive, but at some times and in some countries more so than in others. The Church of Rome, with the armies of crusaders who were always at hand, and always ready to lend their assistance for the extirpation of heresy, and the monks of the Inquisition, who were never more numerous and active, seemed determined to exterminate them from the face of the earth. But the contests of the Catholic states among themselves, the quarrels of the popes with the secular princes, whose affairs they attempted to control, combined with other causes, afforded these victims of ecclesiastical tyranny some short and temporary seasons of repose.

Of the multitudes who perished beneath the iron power of the Inquisition, we have little account. Nevertheless some details of cases of individual suffering have been given to the world, and multitudes of others lie concealed among the manuscripts preserved in ancient libraries. From records of this kind, Philip de Mornay, a French author of some distinction, composed a work purporting to be the memoirs of celebrated Waldensian martyrs, in which detailed and circumstantial narratives of many trials were

given, together with the interrogatories and answers of the criminals, and the heresies of which they were accused. According to these statements they were perpetually accused of Judaism, of practising circumcision, and observing the Jewish Sabbath. The former charges they repelled with disdain. Of the latter, they generally replied that God had commanded the observance of the seventh day, which command was binding upon Christians, as much as Jews, since neither Christ nor his Apostles had ever commanded its abrogation.

Some of these accounts are very interesting, and the Sabbatarians reasoned in precisely the same manner as we do now.

On the 14th of September, 1492, about thirty persons were committed to the inquisitorial dungeons of Toulouse, upon a charge of Judaism, which, as every one knows, was considered a mortal sin in Catholic countries. Of these, the most eminent was Anthony Ferrar, who had been a pastor or teacher in the Sabbatarian church of that city. After remaining in prison ten days, he received a visit from an Italian monk named Gregory, to whom his examination had been committed. He was accompanied by two other monks, who were to act as witnesses. After a long conference touching his age, property, manner of living, associates, relations, and similar subjects, Gregory at last came to the matter in question.

Greg.—But, Anthony, you must be a liar and a deceiver, for I have been credibly informed that yourself, and all your friends, were of the cursed race of Israel.

An.—It is false, we were all honest Frenchmen, and Christians, followers of Jesus.

Greg.—Nay! but you were Jews, for instead of baptizing your infant children, you have all the males circumcised.

An.—You do very wrong to accuse us of that practice ; for it is something of which we are entirely innocent.

Greg.—Hey ! do you then baptize your children ?

An.—We do not, neither do we circumcise them.

Greg.—Nevertheless, you must be Jews, since you say that the law of Moses is still binding.

An.—We say that the ten commandments are still binding.

Greg.—Yes, and instead of observing the festivals of the Holy Church, and honouring the holy day of the Lord, on which he arose from the dead, you were accustomed to meet for worship upon the old Sabbath, or Saturday.

An.—We did, indeed, rest and attend to divine worship upon the seventh day, even as God commanded.

My limits will not permit me to transcribe the remainder of this interesting conversation. Anthony, with his associates in misfortune, were subsequently burned in the market-place in Toulouse, and all died praising God that they were worthy to suffer for his name. Hundreds of others, of whom the names of Jean de Borgen, Matthew Hainer, Auguste Riviere, Philippe Nicola, and Henri Maison, have been preserved, were accused of and confessed to the same.

“Of the many who were burned, and otherwise destroyed for Judaism,” observes a Spanish author of the sixteenth century, “it is not probable that one-tenth were of the race of Israel, but heretics, who, for persisting in saying that the law of Moses was still binding, were accused of Jewish practices, such as circumcision and sabbatizing, to the latter of which they uniformly plead guilty.”

A Dominican inquisitor, in giving an account of the proceedings of that infernal tribunal in the north of Spain, declares that since it was known that many of the heretics were accustomed to solemnize the old Sabbath by religious

worship, and an absolute inattention to secular employments, it became the policy of the Holy Office to take notice of such shops as were shut up on that day, and of such persons as were found to be absent from worldly engagements. "The result answered my expectations," he continues, "for when these people were arrested, and being brought before me, were shown the rack, they generally confessed their Judaical practices, at least so far as it related to sabbatizing, which the holy church had expressly forbidden."

Other testimonies of this same character might be produced, but enough has been said to prove to our own denomination, and to the world, that at the time when the crusading armies made their frightful onsets upon the heretical churches of Piedmont, the South of France, and Catalonia, there were large communities of Sabbath-keeping Christians in all these parts. But historians are unanimous in confessing that they were drowned in blood, and driven into exile. Their race disappeared, and their opinions ceased to influence society. In hundreds of villages, all the inhabitants were massacred with a blind fury. Year after year new armies continued to arrive, more numerous than were employed in other wars. It is impossible to ascertain how many were destroyed by these dreadful crusades, but it is certain that the visible churches of these Christians were extirpated by fire and sword; though a bleeding remnant escaped by flight, concealment, and Catholic conformity. Of the details of their sufferings and miseries it is impossible to give in this place even an abridged account. For many consecutive years they suffered every species of cruelty, barbarity, and persecution, which the crusades and the Inquisition could inflict. Those who remained were indiscriminately slaughtered, and of those who fled, multitudes miserably perished by the way. Their total extirpation was effected in 1686, at which time

the ancient Waldensian and Albigensian churches ceased to exist. It is true, that in 1689, three years after the expulsion of the whole fraternity, a company, sword in hand, fought their way back to the valleys of Piedmont, of which they took possession, and in which their descendants still reside. This company, under the command of one Amand, committed the most frightful acts of wickedness and barbarity, and exhibited in all their conduct a spirit entirely different from the ancient Waldenses. Their leader acted in the double capacity of spiritual pastor and military chieftain, and the creeds and formulas which he instituted, and which are still observed among them, are comparatively of modern date.

In closing these very brief and imperfect accounts of these ancient witnesses for the truth, a few remarks may not be inappropriate, more especially as I have made a claim regarding their denominational character, that has never, to my knowledge, been advanced by our friends, and which will not be readily conceded by our opponents.

If we take the Waldenses under the great variety of names which they bore at different periods and in different locations, it appears that they were by far the most important branch of dissenters from the Church of Rome, and that they were divided among themselves like the present dissenters in England. The more I have investigated this matter, the more evident it appears; and as it would be unwise for us to attempt to establish an affinity with all of them in the distinctive feature of our order, it is certain that our claims at least to a due proportion can never be disproved. That many of them observed the seventh day, and that some of them paid a superstitious veneration to the first day, is quite as certain as the fact that they were all persecuted by the Church of Rome. The farther we go

back into antiquity, the more distinctly does their Sabbatarian character appear. Nothing but the blindness of bigotry can induce any man, or class of men, who have paid the smallest attention to the accounts of all the Catholic authors concerning them, to deny that complaints against them for disregarding the festivals of the church, in which they included the Dominical day, were widespread and long-continued; and that almost equally with the former were the accusations of their paying an undue regard to Saturday, or the Jewish Sabbath. On the other hand, it is clear, from the terms "some of them," and "a part," with similar expressions employed by the writers in question, that they did not accuse all of having fallen into this monstrous heresy. The keeping of the first day appears to be the last thing that is given up by those who withdraw from the old, corrupt establishments; and nothing affords a clearer evidence of the prejudices of education than the slow reluctance with which it is yielded, as they find that the proofs for its support from the Scriptures fail them, and the moral and immutable character of the ancient Sabbath comes up to their view in its practical operations. Such has been the case in all places where we have certain knowledge, and the probability is that it was so in the dark ages beyond our sight.

It is not for us to claim the whole body of dissenters of the better class; but we may claim, and I believe that candid men of all parties will concede, upon a thorough examination of the ancient Catholic authors, that Sabbatarian sentiments have prevailed much more extensively among these ancient sects than has generally been supposed. Neither my time nor my limits would allow a full investigation of this very interesting subject. The most that I could hope to do was to make a beginning. The

field for research is very wide, and upon the Sabbatarian question it is wholly unoccupied. And here I would remark, for the information of those who may feel disposed to examine the subject hereafter, that it is only by an immediate reference to the old Catholic writers that we can ever hope to obtain much information upon this point. These speak with great plainness, and without paraphrase, omission, or concealment, of the rejecters of the church-festivals, and the observers of the Jewish Sabbath. They were open and undisguised, and were far from exhibiting the cautiousness of the moderns upon this subject. They had no concern about the proofs for the observance of the first day, and no fear of publishing to the world how many of the incorrigible heretics refused to venerate it. It made no difference to them if it was not found in the Bible, since it was in the decrees of the councils and the bulls of the popes, which, with them, were of equal authority with the Scripture command.

For a long time their complaints ran high on this head against many of the seceding parties; and it is well for us that this testimony is placed beyond the reach of modern writers, where it cannot be garbled, mutilated, and suppressed. It is not to be expected that our first-day brethren, even those of the Baptist persuasion, would take any pains to prove that these apostolic communities were Sabbatarian, though possessing the knowledge that such was the fact. It has been their policy to represent us as insignificant in number and recent in origin. Unfortunately, we have contributed to extend that delusion. For my own part, I am of the opinion that in the dark ages there were many more of our denomination than there are at present. Not that any in these ages were called Seventh-day Baptists; no such thing: but that multitudes, like ourselves,

refused to observe the festivals of the church, contended that the Decalogue was moral and immutable, and refused baptism to any but professing believers. Like ourselves, they took the Scriptures for their guide and rule of faith in everything, and were most decided in rejecting everything for which they found no warrant in that holy book, despising all human appointments, all priestly traditions, and man-made institutions. For many ages the valleys formed an asylum, to which all seceding parties from the Romish hierarchy fled for protection. It is not strange—indeed, we might expect—that this amalgamation with new parties would beget new customs, which in the end might entirely change their denominational character. This was certainly the case as it respects the discipline and government of their churches, which for a number of the first centuries partook of all the ease and freedom characteristic of modern Baptist communities, then was modelled by degrees into a Presbyterian form, and finally ended in something of the Episcopalian character. Such denominational changes are neither new nor strange, especially when we consider the severity of penal statutes on the one hand, and the spirit of conformity, lukewarmness, and indifference on the other, which continually operate to prepare dissenters for an approximation to the established church, and, finally, for a union with it.

At the time of the Reformation these old communities were in circumstances of peculiar trials and distress. New persecutions of unusual severity had been stirred up against them by the Catholics, whose resentment had been exasperated in the keenest manner, in consequence of the new and unexpected attacks that had been made upon the authority of the church by the Protestant reformers, and who were thereby led to vent their spite upon all whom

they found without their pale, whatever might be their innocence, or however quiet and inoffensive they might have been. Thus harassed and distressed, these afflicted people were ready to submit to almost any terms, for the sake of gaining new friends and protectors; and one company after another of those who had been driven into exile, and were settled in Bohemia, Germany, and the Netherlands, became associated, as an incipient measure, and in the end were amalgamated with, the Reformed or Presbyterian party, under the direction of Calvin and Zuinglius. Of the fact of this union of the Waldenses with the Reformers there can be no dispute; but the process of this confederacy, and the terms upon which it was consummated, have never been satisfactorily decided. It is morally certain, however, that the subject of the Sabbath was discussed by some of these parties, since we are informed by various historical documents that Calvin objected to the seventh day, but conceded that the old Fathers had substituted the first day in its place, and proposed, as an instance of Christian liberty, to reject both, and make a Sabbath of the fifth day of the week. This overture, we are informed, was indignantly rejected; but there is reason to believe that the observance of the first day, together with infant baptism, were among the changes in their denominational character which were brought about by their union with the German reformers. In 1530, a Waldensian community, located in Provence, sent two of their ministers, George Morrel and Peter Masson, as deputies to the Swiss reformers, which resulted in their union with the new party. These deputies, after their return, declared to their brethren how many and great errors their old ministers had kept them in, and how their new allies had happily set them right. Subsequently

a part of them, at least, became one with the Huguenots of France, and the Protestants of Germany.

But, so late as 1823, an English clergyman, named Gilly, visited the Vaudois in the valley of Perosa, making his journey thither by Turin, and had an interview with Mr. Peyrani, who was then seventy years old, and is since dead. He was the successor of a line of pastors whom tradition would extend to the Apostles themselves. In his possession was a library amply supplied with books, and parchments, and paper manuscripts, accumulated by his ancestors. According to his accounts, "in the summer, when these pastoral people are tending their cattle at a distance from the valleys, and occupying their chalets, or temporary cabins, upon the summits of the mountains, the clearness of the atmosphere allows the sound of the Sabbath bells to reach them, calling them to the worship of the Creator, beneath the canopy of heaven. They assemble in a convenient place on the green turf, to listen to the exhortations of their minister, who follows them on every seventh day to their remotest pasturings." From this it appears that a portion of them, at least, still observe the ancient Sabbath.

SECTION IV.

SEMI-JUDAISERS—THEIR ORIGIN, HISTORY, ETC.

We have already seen that the different branches of the great Waldensian community were known under a variety of names, which were generally significative of some distinguished leader among them, the country whence they came, or something descriptive of their peculiar tenets.

The epithet of Semi-Judaisers, which was applied as a

term of reproach to a sect which flourished in Transylvania, Holland, and some parts of Germany, and even extended itself into Russia and Poland, in the latter part of the fourteenth and during the commencement of the fifteenth centuries, is of itself sufficient to show the Sabbatarian character of the people it was designed to distinguish. To Judaise, Judaising, and Judaisers, being synonymous terms of reproach, or rather terms appellative,—the former to signify the action of sabbatizing, and the latter to designate the person by whom the Sabbath was thus observed. Of this we have abundant testimony. The Council of Laodicea, in 350, passed a decree, in which Christians are reprov'd for Judaising. “If any be found Judaising, let him be anathematized,” was the language of these pretended fathers of the church.* Athanasius says, “We assemble on Saturday, not that we are infected with Judaism;” thus repelling a charge which, in every age and country, has been affixed as a stigma to Sabbath-keepers.

The first glimpse that I have been able to obtain of this sect is given by an old German author, whose works were published at Antwerp, in 1667. In speaking of the religious parties and factions which agitated the country, he says: “As to the people called by their enemies the Semi-Judaisers, it is certain that they originated from a colony of the persecuted Waldenses, who fled from Lombardy into Bohemia about 1450, and thence removed into Transylvania, which subsequently became their head-quarters. They say that the law of Moses is binding upon Christians,

* Will not Balaam, the son of Bozor, rise up in judgment against these men? For, though he loved the wages of unrighteousness, he had enough of the fear of God before his eyes to make him hesitate about cursing those whom God had not cursed. These, however, are bold in cursing those whom God has blessed,—such as observe his Sabbath.

and, accordingly, solemnize divine service upon Saturday, or the old Sabbath.

As to the outward circumstances of this people, they were generally among the industrious poor,—mechanics and husbandmen. They were never in squalid wretchedness or beggarly destitution, when left to enjoy the fruits of their industry. Many of them, both male and female, became inmates of the households of the great, in the capacity of nurses and servants, and were greatly esteemed on account of their sobriety, intelligence, and faithfulness. Others settled on the outskirts of the neglected domains of the nobility, where they soon converted the barren wastes into productive fields, and reared new and flourishing settlements, to the great satisfaction of the landlords.

From the very brief and imperfect accounts that I have been able to obtain concerning them, there does not appear to have been anything strange or singular in their manner of worship. They took the Scriptures for their guide, rejected all Popish ceremonies, inventions, and institutions, administered baptism by immersion, and contended that the church of Christ should be inaccessible to unholy and unregenerate persons. Their ministers were allowed no salaries, and were not distinguished from the lay brethren by any superior authority or attainments. All who felt disposed to do so were permitted to teach, “or prophesy,” and in this particular they seem to have strongly resembled the Quakers.

That they possessed a decided missionary spirit is evident from the fact that their doctrines were secretly and silently, but very effectually, disseminated throughout many parts of Europe, where they took deep and lasting root.

Subsequent to their removal into Bohemia, they became incorporated with the United Bohemian Brethren, whose

numbers were considerable in every part of the empire. Scarcely, however, were they reduced to order, when a terrible persecution was set on foot by the Catholic party, and they were called upon to prove the strength of their faith by endurance and perseverance to the end. They were compelled to forsake their towns and villages in the depths of winter. The sick were cast into the fields. Hundreds expired in flames, or on the rack. The public prisons were filled with suspected persons. Such as effected their escape retired into the caves and deserts of the country, where they held religious assemblies, elected teachers, and decided upon their future course.

About 1500, a large company of the Semi-Judaisers removed into Transylvania, where they experienced many vicissitudes until the dawn of the Reformation in Germany. At this time they had many large and flourishing congregations, and being generally of the poorer class, and withal extremely peaceable and inoffensive in their manners, they were suffered by the princes and nobility of the country to live upon their estates without molestation. In 1565, they first appear in history as a people obnoxious to the rulers of Transylvania; and then it was chiefly in consequence of the success which had attended the propagation of their doctrines, and the conversion of Francis Davidis, superintendent of the Socinian churches in that country, to their creed. Davidis, to eminent talents and great learning, united the most ardent zeal and untiring perseverance. Besides taking advantage of every opportunity to disseminate his own peculiar views, he boldly attacked the doctrines of the adverse party, disputing in person with the Socinian doctors, and contending that the ten commandments of the Decalogue were of a moral and immutable nature, and, consequently, that the seventh day of the week should be observed as a sabbatical rest. His

views were highly offensive to Christopher Bathori, prince of Transylvania, who threw him into prison, where he died in 1579, at an advanced age. His doctrines, thus brought into public and general notice, spread rapidly, and were embraced by several men of eminence. Of these the most distinguished were Christiern Francken, who disputed in public for three days with Faustus Socinus, upon the question of the Sabbath, and John Somers, Master of the Academy of Clausenberg. The violent contentions that ensued made a noise in all parts of Germany, and reached the ears of Luther, who wrote a book upon the subject. In 1585, Jacob Paleologus, of the isle of Chio, was burned at Rome for Judaism. At his trial, he declared that the ten commandments were moral and immutable in their nature. In other countries executions of a similar character took place; and the Semi-Judaisers were persecuted from region to region, like the vilest of mankind. Many of them fled into Poland, Lithuania, and Russia, where, mingling with the other dissenters from the established churches, they formed congregations, and became quite numerous. Under the mild reign of Udislaus II., king of Poland, their numbers greatly increased, and many persons of wealth and respectability united in their communion. A Polish writer informs us that their churches were numerous and flourishing in many parts, but particularly in the Palatinates of Polotsk, Witepsk, Nuislaw, Mohilev, and Minsk. At Dorpat, in Livonia, there was a church containing five hundred members, where, in 1816, a small remnant still resided. From Poland they extended themselves into the middle and southern provinces of Russia, where they remained in a state of general peace until the year 1638, when a persecution began in Poland, through the instigation of the Catholics, extended to this country, and multitudes of dissenters of all ranks and classes were

barbarously put to death. At this time the Semi-Judaisers were known in these countries under the name of Sabbaton, a name sufficiently descriptive of their peculiar and distinguishing tenets. In consequence of these terrible persecutions, they retired into the most obscure and unfrequented districts, and their history is wrapped in a great degree of obscurity, until the reign of the Empress Catherine II., when they are again brought into view as a people obnoxious to the government. Under her persecuting edicts, their churches were demolished, their congregations broken up and scattered, and the more eminent for piety and learning put to death by a variety of cruel tortures. But a remnant was saved to perpetuate the truth. Since that period they have experienced many vicissitudes, but, upon all and every occasion, they have found their safety in obscurity. They are distinguished for their ardent love of the Holy Scriptures, for their opposition to the use of images or pictures, and for their uniformly pious and consistent conduct. They have no paid or salaried body of ecclesiastics. They consider the invocation of saints to be idolatry, and insist upon the right of private judgment in the interpretation of Scripture; a circumstance that renders them highly obnoxious to the Russian priests. They only admit professing believers to the rite of baptism. In their sentiments concerning the Trinity they are said to be Arian.

In 1824, a large community of these Christians were found by a celebrated French traveller settled on the banks of the river Moskwa. They numbered several thousand, and wore the Armenian costume, which people they strongly resembled in manners and customs. He gives as their peculiarities that they accounted as no better than fable whatever was preached without Scripture proof, and affirm that the traditions of the church are no better than the

traditions of the Pharisees. They look upon a church built of stone as no better than any other building; neither do they believe that God dwells there. They say that to suppose that God is found in churches, monasteries, and oratories, any more than in any other place, is limiting the divine majesty. Their prayers and sermons are extempore. Their ministers, like themselves, are generally mechanics or labourers; nor is there any difference of rank among them. They admit all the sacraments instituted by Christ, but none others. They regard the ten commandments as moral and immutable, and, moreover, are conscientious observers of the old Sabbath, or Saturday.

“I was told,” continues the same author, “that these people were very numerous in many parts of Russia; and that their missionaries could travel all over the empire, and pass every night with their brethren. They were known to each other by a secret sign, and all their houses are distinguished by a private mark, known only to the initiated. In consequence of their extreme caution that none but members of their churches should be present at their assemblies, they have been accused of many horrid and abominable practices,—such as drinking the blood of a child, and the indulgence of licentiousness,—their accusers not considering that the only security for their safety is in their avoidance of public notoriety.” All testimonials concur in stating that their numbers are considerable, but that, through fear of a recurrence of persecution, they courted obscurity; being content with the humblest stations, and only seeking to keep the commandments of God and the faith of Jesus. “Of the sect called Sabbaton, who reside in Russia,” says Voltaire, “some say one thing and some another. It is evident, however,” he continues, “that they originated from the Vaudois,

who fled before the Crusaders into Germany, Bohemia, and Poland, and thence into the imperial territories. They pay great attention to the Bible, and but little to the priests, for which reason, probably, they have been so hated by the latter." Again, he observes, "that it is quite impossible to ascertain their numbers, or the proceedings of their meetings, since, through fear of persecution, they keep both entirely secret." A Russian historian testifies to the same. "I have no means of determining the numbers of the sect denominated Sabbaton, as they have been estimated by various authorities at from 10,000 to 100,000. It is certain, however, that they are harmless, simple, and inoffensive in their lives, and that they avoid all publicity, having a good reason for so doing." "I have been credibly informed," says the Rev. Joseph Wolfe, in private correspondence, "that the Sabbatarians in Russia are quite numerous, and are called Sabbaton." In a work entitled "The Annals of Russia," which was published at St. Petersburg, in 1796, and afterwards translated into French by M. de Brissembourg, we are told that these people are not only found in the large cities, but that they had congregations in the remotest parts of the empire,—in Siberia, and upon the northwest coast of North America. This was proved to be the case in 1829, when the Rev. J. S. Green, of the American Board of Foreign Missions, visited a church of fifty communicants on the northwest coast of Russian America, who religiously observed the seventh day. He gives rather a deplorable picture of their ignorance, but upon one point at least he might have learned a lesson of them.

SECTION V.

SOME ACCOUNT OF THE SABBATARIANS IN HOLLAND.

In my foregoing statements I have been governed entirely by the language and opinions of the writers from whom I derived my information, and who are almost unanimous in supposing that the Semi-Judaisers of Bohemia and Transylvania were descendants of the primitive Waldenses. However this may be, we have every reason to believe that both these countries, with different parts of Germany and Holland, were the abodes of evangelical Christians, and probably of Sabbatarians, before the dispersion of the Waldenses. An ancient author informs us that long before the dawn of the Reformation in Germany, there lay concealed in all these countries, particularly in Bohemia, a class of persons who contended for the spiritual nature of the kingdom of Christ, and that this kingdom should be exempt from all human institutions, of which first-day keeping is such a principal one. It is certain, however, that they were first brought into public notice about this time, and the probability is, that being similar to, they became amalgamated with the persecuted Waldenses; and as their safety lay in their obscurity, they took no pains to form records to perpetuate their memories. This opinion is further strengthened from the fact that many of the Anabaptists of Holland, whose origin is confessedly hid in the remote depths of antiquity, are known to have been Sabbatarians, and the same was true of multitudes in the Netherlands, or Low Countries, as we learn from Father Lebo, a Spanish inquisitor, who accompanied the Duke of Alva on his expedition to that unhappy country, of which he wrote an account. He says, "Of all the heretics, none were more incorrigible than a certain set, who were quite

numerous, who refused to pay any regard to the festivals of the church, but persisted in Judaizing, and openly declared that the Mosaic ritual was still binding.”

Of the origin of Sabbatarianism in Holland, however, we have no account; neither have the names of its teachers been handed down to us. Whether its first observers were led to its adoption by an examination of the sacred records alone, or whether the commandments there laid down, were argued and explained by some popular leader, I have at present no means of ascertaining. Certain it is that the Sabbath controversy became, in the commencement of the sixteenth century, the principal one of the age, in all those northern Germanic countries, and engaged not only the attention of prelates and doctors of divinity, but of princes and sovereign states. In this controversy learning was opposed to ignorance, and influence to obscurity. Wealth, talent, and civil power, were arrayed on the side of the No-Sabbath doctrine. Here I would remark, that the Sabbatarians in Europe, at this period, were engaged in a controversy, which, originating upon different principles, required to be managed in altogether a different manner, from the present controversial discussions of the Sabbath question. The change of the Sabbath at this time had not been broached. It was conceded by all that the Dominical day was a mere festival of the church, brought in and perpetuated by human authority, and the mass of the people, with the so-called great Reformers at their head, contended that all sabbatical statutes had been abrogated, and consequently that, under the present dispensation, it was a matter of perfect expediency, whether or not any day of rest was observed. On the contrary, the Sabbatarians maintained that a Divine law could only be abrogated by its institutor, that the law of the Sabbath had not been so abrogated, and consequently, that it must be still in force. They appealed

to the Scriptures; the opposite party appealed to the sword: and though the arguments of the former could never be answered in a satisfactory manner, their upholders could be hushed in death or driven into exile. One of the most eminent and learned men of this age, was a Sabbatarian, and a bold advocate of Sabbatarian views. I refer to Grotius, who wrote and published a book, in which he proved that the ten commandments are moral and immutable, and consequently the law of the Sabbath is still binding. This book was condemned in the celebrated council convened at Dort in 1618, and its author denounced in the severest manner. But however much this distinguished man contributed to support the Sabbatarian cause, he was certainly not its founder. A Catholic historian, in treating of the Anabaptists in Holland, at the commencement of the sixteenth century, remarks, that, "these heretics, through the instigation of the devil, for their overthrow, were divided among themselves, part teaching one thing, and part another; for, though all unanimously rejected the holy sacraments of the church, and refused to obey its ordinances, a certain set were for going back to Moses for a Sabbath, in which matter, they went so far as to form congregations, and hold meetings on the seventh day." In another place he observes, "I never heard that they were persecuted by their brethren, the other Anabaptists, except by the way of jeers, scoffs, and ridicule."*

Again, "The followers of Moses being chiefly among the poorer classes, they escaped for a long time the notice of the civil authorities, and so greatly increased in numbers, that they had teachers and congregations in all the principal cities of Holland, but when the persecutions broke out, some fled, others conformed, and their meetings were generally broken

* The Anabaptists had not the power of persecution; for their disposition, particularly in some cases, I would not be answerable.

up." It is well known that the Lutheran princes and prelates practised upon the Anabaptists all the cruelties to which themselves had been subjected by the Roman hierarchs. The names of Luther, Calvin, and Zuinglius, have been marked in this manner with an indelible stain. The conscientious Sabbatarians neither expected nor found sympathy in the bosoms of these men. Luther, who could send a circular to the princes of the empire, urging them to execute summary vengeance upon the heretical sect, and who bitterly denounced Carlostadt for sympathizing with them; Calvin, who could smile with complacency over the tortures of those who refused to be governed by his own opinions; and Zuinglius, who, when questioned regarding the fate of certain Anabaptists, replied, "Drown the Dippers,"—what sympathy could be expected from princes whose consciences were guided, and whose opinions were influenced by such men? and is it a wonder, that while the horrible scenes of the Inquisition were re-enacted in Protestant countries; that while women and children, old men and maidens, indeed, a multitude of all classes, were being drowned, hung, burned, racked, and crowded into prisons to be literally starved to death; is it a wonder, I say, that under all these circumstances, posterity is beginning to inquire whether they were reformers or deformers, and whether pure and undefiled religion was really benefited by their services? This inquiry appears the more rational, when we consider that it was for being baptized as baptism was practised in the primitive church, and, so far as the Sabbatarians were concerned, for observing the Sabbath that God had commanded, that these frightful persecutions were carried on. Although many Sabbatarians doubtlessly perished, the name of only one martyr known to have been of that faith has been preserved. This was Barbary Von Thiers, who had been baptized by a Sabbatarian minister

named Stephen Benedict. At her examination, she declared her rejection of Sunday and the holydays of the church, but said that "the Lord God had commanded rest on the seventh day;" in this she acquiesced, and it was her desire, by the help and grace of God, to remain as she was, for it was the true faith and right way in Christ. At the time when the Arminian schism was creating such a great excitement in Holland, the Sabbatarians appear to have become amalgamated, at least to a certain extent, with that people. Both were equally obnoxious to the state, and that of itself would have created a sympathy between them. It is well known that Grotius embraced the Arminian tenets. Maurice, at that time the reigning prince, exerted his utmost efforts to crush both parties. Inquiries were set on foot with all the rigours of the Inquisition. The suspected were tortured not so much to make them criminate themselves, as to betray their friends and associates. Some were beheaded, and others escaped into foreign countries. Of the latter class was Grotius, who, being condemned to perpetual imprisonment, escaped his doom by flight. Their houses were demolished, their property confiscated, and every measure that tyranny and malice could invent, was exerted for their extirpation. Partially, at least, these efforts were attended with success, and since that period few Sabbatarians have been found in that country.

SECTION VI.

SEVENTH-DAY BAPTISTS OF ENGLAND.

About sixty years after the ascension of our Lord, Christianity was first introduced into Britain, and many

of the nobility, as well as those of inferior birth, were happily converted. As it can be proved that, at this early period, the seventh day was observed by the Christians in general, we may conclude that these primitive churches were Sabbatarian. The British Christians experienced various changes of prosperity and adversity, until about the year 600, when Austin, the monk, with forty associates, was sent hither to subject the island to the dominion of Rome. Various ancient authors might be quoted to prove the Sabbatarian character of the English at this period. In the Biography of Austin, published in the Lives of the Saints, we are told that he found the people of Britain in the most grievous and intolerable heresies, being given to Judaizing, but ignorant of the holy sacraments and festivals of the church. The author then goes on to relate the prodigies wrought in their conversion.

The terms of conformity proposed to these Christians by Austin related, among other things, to the observation of Easter and the festivals of the Romish church. A division among the people immediately ensued, and the different branches of the church were designated as the old and the new. The old, or Sabbatarian Baptist church retained their original principles; while the new adopted the keeping of the Dominical day, infant baptism, and the other superstitions of the Romish hierarchy

Benius' Councils, fol. 1448, says that a council was celebrated in Scotland in 1203, in which the initiation or first bringing in of the Lord's day was determined. Lucius says of this council, that "it was enacted that the Dominical day should be holy, beginning at the twelfth hour on Saturday, until Monday." "The same year," says Hoveden, "Eustachius, Archbishop of Flay, returned into England, and therein preached the word of God from city to city, and from place to place, and said the command

under written, came from heaven about the observation of the Dominical day; that it was found in a letter at Jerusalem, on the tomb of St. Simeon, which the Archbishop, after fasting, praying, and doing penance, at length ventured to take and read, which was as follows:

“I, the Lord, who commanded you that you should observe the Dominical holy day, and ye have not kept it, and ye have not repented of your sins, as I said by my gospel. Heaven and earth shall pass away, but my word shall not pass away. I have caused repentance unto life to be preached unto you, and ye have not believed. I sent Pagans against you, who shed your blood, yet ye believed not; and because ye kept not the Dominical holy day, for a few days ye had famine. But I soon gave you plenty, and afterwards ye did worse. I will again, that none, from the ninth hour of the Sabbath,* until the rising of the sun on Monday, do work anything, unless what is good, which, if any do, let him amend by repentance.

“And if ye be not obedient to this command, amen, I say unto you, and I swear unto you, by my seat and throne, and cherubim, who keep my holy seat, because I will not command anything by another epistle, but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, that none may be able to prevent, that I may destroy all wicked men. This I say unto you; ye shall die the death; because of the holy Dominical day, and other festivals of my saints, which ye have not kept, I will send unto you beasts having the heads of women, and the tails of camels; and they shall be so hunger-starved that they shall devour your flesh.”

There is more of this wretched stuff; but let this suffice

* Observe, the seventh day is called the Sabbath,

as a specimen of the arts and intrigues used to impose upon the simple and unsuspecting, by a forged letter purporting to be from heaven.

The same author goes on to state that "the king and government of England opposed the discontinuance of the markets upon the Dominical day, and required that those who observed it in such a way should be brought to the king's court to make satisfaction, or otherwise purge themselves of the observance of the Dominical day."

In this connexion I will just add a few more expedients of the Romanists at that time to deceive the people of England into a superstitious veneration for the first day.

"But our Lord Jesus Christ, whom we ought to obey rather than man, who, made famous and exceedingly renowned, dedicated unto himself this day, which we call the Dominical or Lord's day, by his birth, and by his resurrection, by his coming, and by the sending of the Holy Spirit upon his disciples, he raised up miracles of his virtue, and thus manifested it upon some transgressors of the Dominical day:

"Upon a certain Sabbath, after the ninth hour, a certain carpenter in Beverlac, making a wooden pin against the wholesome admonition of his wife, being struck with a palsy, fell to the ground. A certain woman, knitting after the ninth hour of the Sabbath, whilst she was very anxious to knit out part of her work, falling to the earth, struck with the palsy, she became dumb. And at Nosfortum, a village of Master Roger Arundel, a certain man made for himself bread, baked under the ashes, on the Sabbath, after the ninth hour, and eat of it, and reserved to himself part until the morning, which when he brake, upon the Dominical day, blood came out of it. And he that saw it hath given testimony, and his testimony is true.

“And at Wakefield, upon a certain Sabbath, when a miller, after the ninth hour, endeavoured to grind corn, suddenly, in the place of meal, there issued out so great a stream of blood, and the mill-wheel stood immovable against the vehement impulse of the water; and those who saw marvelled, saying, ‘Forgive, Lord, forgive thy people!’ And at Lincolnshire, a certain woman had prepared dough, or paste, or pudding pie, which carrying to the oven, after the ninth hour of the Sabbath, she put into a very hot oven; and when she had drawn it out, she found it not baked, and she put it again into the oven, made very hot; and on the morning, and on Monday, when she thought to have found the bread baked, she found the dough unbaked. Also, in the same province, when a certain woman had prepared her dough, willing to carry it to the oven, her husband said, ‘It is the Sabbath:—the ninth hour is now past. Let it alone until Monday.’ And the woman, obeying her husband, did as he commanded, and wrapped the dough in linen, and, in the morning, when she went to look at the dough, lest it should exceed the vessel, because of the leaven put into it, she found, by divine will, bread made thereof, and well baked with material fire. This is a change of the right hand of the Most High; and although the Almighty Lord, by these and other miracles of his power, did invite the people to the observation of the Dominical day, yet the people, fearing more kingly and human power than divine, and fearing more those who kill the body, and can do no more, than Him who, after killing the body, can send the soul to hell, and fearing more to lose earthly things than heavenly, and transitories than eternal, as a dog to the vomit, returned to keep markets of things saleable upon the Dominical day.”

The term Sabbath, during all this period, was applied

exclusively to the seventh day. Indeed, whenever, for fourteen or fifteen centuries, that name occurs, it must be understood as applying to the last day of the week. Up to the present time, on the records of England, particularly on the Journals of the House of Lords, the highest court of England, all things entered as done on the seventh day are entered as done die Sabbati, upon the Sabbath day. From the time of Constantine to the Reformation, Sunday was never regarded as the Sabbath, nor called by that sacred name. During all this time, in England, here and there, were found individuals who observed the Sabbath—the seventh day of the week—strictly, though exposed to many privations and frequent persecutions. Of their numbers or their locations we have at present but very imperfect accounts. The mass of men regarded the Sabbath as abolished;—Sunday as no Sabbath, but merely a church-holiday, to which they paid no conscientious regard. With the dawn of the Reformation a new spirit of inquiry was awakened in regard to the duties of practical godliness. Among the subjects for discussion we find the Sabbath early introduced and thoroughly examined. There was one class of reformers who, dwelling alone on the sufficiency of faith and the freeness of the Gospel, trembled at the thought of imposing rules upon men, and expressed a sort of holy horror at the term “law.” Of this description were Luther and Calvin. It is well known that the former recommended to Christians “to ride, dance, and feast,” on Sunday, rather than to submit to any infringement of the liberty of conscience. But there were others, who contended that an institution given in Paradise, and enforced by one of the commandments of the Decalogue, could not have been abolished; yet, finding themselves in the dilemma of observing another day than that originally appointed, they maintained that the day

had been changed so early as to justify us in allowing it. A third class contended that an institution so early given, and so often enforced, could not have been abolished or changed without explicit authority; that this explicit authority had never been given; and, therefore, the seventh day of the week, and that only, should be observed. Compared with the whole, the number who acknowledged the perpetuity and morality of the Sabbath, and manifested a sacred regard for either the first or the seventh day, was small. However, they were sufficient to prove that wherever the subject of the Sabbath has been considered, there has always been found those who, by precept and example, have witnessed for the Sabbath of the fourth commandment.

In 1595, a book was written and published by Dr. Bound, in which the morality of the Sabbath, and a change of the day, was advocated in quite a masterly manner. This excited a controversial spirit, and was soon followed by many others, both for and against his view. The orthodox doctrine of the Church of England, by bishops and historians, then was, that the Sabbath had been abolished, and that the Lord's day, so called, was altogether another institution, which could not be enforced by the fourth commandment. Among the men who held this view, we may mention Dr. Francis White, Lord Bishop of Ely, Dr. Peter Heylyn, Edward Brerewood, Gilbert Ironsides, and others. Against these men were arrayed the leading Puritans, who maintained the morality of the Sabbath and the necessity of restraining men by the sanctions of the fourth commandment. Many true Sabbatarians, however, stood opposed to both these parties, maintaining not only the morality of the Sabbath, but the obligation to observe the seventh day of the week. A work supporting this view, from the pen of Theophilus Brabourne, appeared in 1628.

He took the position that the fourth commandment was simply and entirely moral; that the seventh day of the week ought to be an everlasting holyday in the Christian Church; and that the Sunday is an ordinary working day, which it is superstition and will-worship to make the Sabbath of the fourth commandment. This view was adopted by considerable numbers in England, and has been represented from that day to this, by men of learning and piety. Many who remained in connexion with the established church, were conscientious observers of the seventh day Sabbath, among whom were several ministers of piety, and authors of eminence.

About the same time, small dissenting parties began to organize churches and to boldly maintain the worship of God upon the Sabbath. Of these the Natton Church has been much celebrated. It is situated in the west of England, near Tewksbury, and about fifteen miles from Gloucester, thirty-five from Birmingham, and ninety from London. The first pastor of this church whose name has come down to us was Mr. John Purser. He is represented as a very worthy man, and a great sufferer for conscience sake. He was descended from an honourable family, and was heir to a considerable estate, but his father disinherited him because he observed the seventh day for the Sabbath. Notwithstanding this wrong, it pleased Divine Providence to bless him abundantly in the little that he possessed. He became a respectable farmer, and lived at Ashton-upon-Carrant, in the Parish of Ashchurch, in the county of Gloucester, during the reigns of Charles and James the Second. In common with other nonconformists, he experienced much oppression and great opposition on account of his religion. At one time his persecutors came upon him while he was engaged in ploughing a field, and took from him his team and utensils of hus-

bandry. Notwithstanding the severity of the laws against dissenters, the officers, in many instances, far exceeded their commission, and sometimes were made to suffer for it. Such was the case in this instance; for one William Surman, Esq., a conformist, but worthy man, seeing the cruelty and injustice of thus depriving an honest man of his property and the means for procuring a livelihood, obliged his adversaries to return the property thus wrongfully taken. It appears from authentic testimonies that he suffered much during the persecutions between 1660 and 1690. But he overcame all by faith and patience, and came out of the furnace like gold doubly refined.

It is probable that Mr. Purser commenced his ministry in 1660, but did not receive ordination until some years later. In the mean time one Mr. Cowell was the chief preacher at Natton, and an author of some eminence, having published a book entitled "The Snare Broken," which seems to have occasioned considerable difficulty between the observers of the first and seventh day. Mr. Cowell appears to have been rather wavering and unstable, but withal a pious and well-meaning man. He departed this life in 1680, when Mr. Purser took the principal charge of the church. The Sabbatarians at this time were widely scattered. There was no meeting-house, and Mr. Purser opened his dwelling for that purpose. He also held meetings at various other private houses, in different places, by which those living at a distance were accommodated by his labours. It may be remarked, that although this worthy man steadily pursued the occupation of husbandry, and reared a large family, he faithfully served the church. While his hands were industriously employed, his meditations were upon things above, and upon these occasions he was highly favoured with manifestations of the divine pre-

sence. All his children and grandchildren were also distinguished for virtue and piety, though many of them adopted the first day for the sake of convenience, and became worthy members of Baptist churches. Mr. Purser, through age and infirmity, was unable to discharge the duties of the sacred office for some time before his death, which occurred in 1720.

His successor, Mr. Edmund Townsend, was plain and unobtrusive in his manners, but was highly respected for his candour and integrity. Soon after his ordination he took up his residence for a time with the Mill-Yard Church; and then, in 1727, accepted an invitation to become the pastor of the Cripplegate fraternity, which had been left destitute by the death of Joseph Stennett.

When Mr. Townsend left this church, he was succeeded by Mr. Philip Jones, who discharged the duties pertaining to this sacred office for nearly fifty years. His colleague, Mr. Thomas Boston, was a young man of great promise and usefulness. Mr. Jones lived for several years at Cheltenham, but held meetings at Natton, Panford, and other towns, for the purpose of accommodating members living at each of those places. In 1731, he removed to Upton, but continued his ministry in different places. In this way he encountered many difficulties, sometimes having to travel in the worst of weather, and at others running great risks from the floods of the Severn and Avon. Yet neither dangers nor inconveniences were suffered to interfere with his duty. His character has been thus given by a contemporary: "He was a holy man of God, and a great and lively preacher of the gospel. Few were better acquainted with the scriptures; for, whatever his subject was, he could have chapter and verse to prove the whole. In short he was a living concordance; a man of unblemished character, a sincere friend, and a faithful reformer, but always in the

spirit of meekness. Perhaps but a few living had a greater command over the passions than he had."

Previous to the death of this worthy man, in 1770, Mr. Thomas Hiller, his nephew, accepted the pastoral care of the Baptist church in Tewksbury, near Natton. He was a Sabbatarian in both opinion and practice, and consequently was invited to serve the Sabbath-keeping church at the same time that he remained pastor of the First-day Baptist church. He accepted the invitation, and continued to minister to both churches until his death, a few years ago. His ministry is said to have been successful in both Natton and Tewksbury; although in what that success was seen it would probably be problematical to determine. The church over which he presided has become a mere handful, in the greatest want of spiritual strength and support. Mr. Hiller was doubtlessly a man of worth, and deeply interested in the spiritual welfare of both churches, by whom his memory is still highly venerated; but the history of his connexion with these fraternities proves that no man can successfully serve two masters. It is barely possible that a minister of the gospel, who is at one and the same time the pastor of one church worshipping on the seventh day of the week, and another church worshipping on the first day of the week, can be faithful to both. Since the death of Mr. Hiller, the congregation at Natton have been without a pastor. However, it has engaged the services of a worthy Baptist minister from Tewksbury for a considerable time.

It is worthy of note, that, in 1746, Mr. Benjamin Purser, the youngest son of Rev. John Purser before mentioned, purchased an estate in the village of Natton, and fitted up, at his own expense, a chapel for divine worship, adjoining his dwelling-house. It is a small room, distinguished only for neatness and convenience. He also walled in a corner

of his orchard for a burial-place. When he died, in 1765, he donated the house and burial-place to the church, together with ten pounds a year out of his estate to all succeeding ministers. At the present time the congregation is so small that the chapel is not opened except upon extraordinary occasions, such as a funeral or the like. It serves, however, as the depository for a small collection of rare and valuable books.

THE CRIPPLEGATE CHURCH.

A congregation of Sabbatarians, known under that denomination, was gathered in London by Francis Bampfield, during the reign of Charles the Second. Mr. Bampfield was descended from an ancient and honourable family in Devonshire, and was a brother of Thomas Bampfield, Speaker in one of Cromwell's Parliaments. Having been designed for the ministry from childhood, he received a classical education, at Wadham College, Oxford, where he remained for eight years. Subsequently he was provided with a living in Dorsetshire, and was likewise chosen Prebend of Exeter Cathedral. Thence he was transferred to the populous town of Sherburne, where he exerted a most extensive and happy influence among the members of the established church. In this connexion he continued only a short time; for beginning to doubt the authority of the church to prescribe forms of worship, he became in the end a decided nonconformist. Consequently he was not only ejected from the ministry, but confined in Dorchester jail, for preaching and conducting religious services contrary to law. During his imprisonment, which continued about eight years, his views upon the subjects of the Sabbath and baptism were materially changed, and he became a decided advocate of Seventh-day Baptist sentiments. He preached

his new opinions boldly to his fellow-prisoners, and several were led to embrace them. Soon after his release from Dorchester, Mr. Bampfield went to London, where he preached the gospel for about ten years. In Bethnal Green, in the eastern parts of London, he gathered a small church, whose place of meeting was in his own hired house. This church was organized in 1676, and Mr. Bampfield continued its pastor until 1682, when he was brought before the Court of Sessions, on a variety of charges connected with his nonconformity. He was several times examined, and upon each examination required to take the oath of allegiance, which he persisted in refusing, alleging that his conscience would not allow him to take it. This resulted in his condemnation, the forfeiture of his goods, and a sentence of imprisonment during life, or what was equivalent, during the king's pleasure. The anxieties incident to this trial, combined with a naturally feeble constitution, together with his great privations, brought on a disease, of which he died in Newgate prison, on the 15th of February, 1684, aged 68 years.

The imprisonment of Mr. Bampfield was followed by the dispersion of his flock, but the times becoming more favourable, they reunited in church fellowship in 1686, and invited Mr. Edward Stennett, of Wallingford, to accept the pastoral care of their church. He partly complied, coming to London at stated periods to preach and administer the ordinances, though he still retained his connexion with the people at Wallingford. But finding that he could not consistently serve both churches, he resigned the pastoral care of the London church in 1689. Mr. Stennett is distinguished as being the ancestor of the famous Stennett family, who were all Sabbatarians, and were for several generations an ornament to religion, and champions for the cause of Protestant dissent. Being on

the side of Parliament in the civil wars, he was exposed, in consequence, to the neglect of his relations and many other difficulties. Although a faithful minister, he possessed no stated salary, but supported his family by the practice of physic. He bore a part in the persecutions which fell upon the Dissenters of that time. In several instances his escape seems altogether miraculous, and affords a striking evidence of Divine interposition.

He was succeeded by his second son, Joseph Stennett, who had enjoyed the advantages of a liberal education. He came to London in 1685, and was employed for a time in the instruction of youth. His first appearance in the pulpit created a great sensation. His ministry was eminently evangelical and faithful; and while preaching constantly to his own church upon the Sabbath, he almost always waited in the ministry upon other congregations on the first day. Perhaps no Dissenting minister in England, at that time, exerted a more powerful influence, or maintained a higher standing than did Mr. Stennett. He was at different times appointed by his brethren in the ministry to draw up letters and addresses of congratulation to be presented to the sovereign upon particular occasions. Mr. Stennett likewise appeared before the public as the author of other works, which acquired considerable popularity. Early in the year 1713, he began to decline, and on the 11th of July fell asleep, in the forty-ninth year of his age, and the twenty-third of his ministry.

The death of this worthy man was a particularly disastrous event to his little flock, who remained for fourteen years without a shepherd, during which time they generally met for worship with the Mill-Yard Church. But in 1727, Mr. Edmund Townsend became their spiritual guide, in which relation he continued until his death in 1763.

Subsequent to the decease of Mr. Townsend, the church,

for four years, was supplied with ministerial assistance by different Baptist ministers, until Mr. Thomas White-wood accepted the pastoral office, in June, 1767. His race, however, was short; for after preaching three times, and administering the Lord's Supper once, he was attacked by a fatal disease, of which he died the ensuing October.

Dr. Samuel Stennett, son of Dr. Joseph Stennett, being at that period pastor of the Baptist church in Little Wild Street, London, was solicited to accept the pastoral office. It appears that he complied in part, performing all the duties without accepting the nominal relation of pastor. He administered the Lord's Supper, and preached to them regularly on the Sabbath morning; while the afternoon service was conducted by four Baptist ministers in rotation, among whom were Dr. Jenkins and Dr. Rippon.

In 1785, Robert Burnside accepted the pastoral charge of this church, in which relation he continued forty-one years. Mr. Burnside united to great natural abilities, a kind and loving heart, by which he was particularly qualified to impart instruction. He became tutor, at different periods, to the sons of several of the nobility, and discharged the duties attendant upon that difficult office in a manner honourable to himself, and advantageous to his pupils. He also prepared several works for the press; among which was a volume on the subject of the Sabbath. He died in 1826, and was succeeded by John Brittain Shenstone, whose early labours had been in connexion with First-day Baptist churches. For more than forty years he was connected with the Board of Baptist ministers in London, of which he appears to have been the principal projector and main support. He commenced the observation of the Sabbath in 1825, and upon the decease of Mr. Burnside accepted the pastoral care of the church, which he continued to serve until his death, in 1844. Since that

event this church has been without a pastor, and is in a very low and enfeebled condition.

THE MILL-YARD CHURCH.

This church is located in the eastern part of London, but of its founder, or the date of its origin, our accounts are very imperfect and unsatisfactory. The present records, in possession of the church, date back to 1673; but as they refer to another book which had been previously used, it is certain that the church was organized much earlier. Indeed, we have every reason to believe that this church is a perpetuation of the fraternity gathered by John James, the martyr, which originally met in Bull-Steak Alley, Whitechapel. We shall therefore consider Mr. James as the first pastor of this church. On the 19th day of October, 1661, while in the midst of a warm and fervent discourse, an officer entered the place of worship, forcibly ejected him from the pulpit, and led him away to the police under a strong guard. Thirty members of his congregation were likewise taken before a bench of justices, then convened at a public house in the vicinity, where each one was required to take the oath of allegiance, and those who refused to comply were committed to prison. Mr. James underwent a long and tedious examination, when he was committed to Newgate, upon the testimony of several profligate witnesses, by whom he was accused of speaking treasonable words against the king. At his trial, which came on about one month afterwards, his apparent innocence, deep piety, and resignation, sensibly affected a large concourse of spectators, but could not soften the obdurate hearts of his judges, by whom he was sentenced to be hanged, drawn, and quartered. He was unaffected by this horrid sentence, and calmly observed, "Blessed be

God, whom man condemneth, God justifieth." While he lay in prison under sentence of death, he was visited by several persons of distinction, who were deeply affected by his patience and resignation, and who cheerfully engaged to exert their utmost influence to secure his pardon. But he appears to have been too well acquainted with the power and designs of his enemies, to have entertained much hopes of their success.

Mrs. James, by the advice of her friends, was induced to present a petition twice to the king, setting forth her husband's innocence, and entreating his majesty to grant a pardon. But in both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, he addressed the people in a very sensible and affectionate manner. Having finished the address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence. He then prayed for all, both his friends and his enemies, for the executioner, for the people of God, for the spectators, for his church, and his family, and lastly, for himself, that he might enjoy a sense of the divine presence and support in this his hour of trial, and entrance into glory. When he had finished, the executioner, who was much affected, said, "The Lord receive your soul;" to which Mr. James replied, "I thank you." A friend then observed to him, "This is a happy day for you;" he replied, "I thank God it is." He then thanked the sheriff for his courtesy, and bade farewell to his friends; then saying, "Father, into thy hands I commit my spirit," was launched into eternity. But the rage of the bigoted tyrant did not end here. His heart was taken from his body and burned, his body itself quartered, and the mutilated parts affixed to the gates of the city, and his head set up in Whitechapel, on a pole opposite to the alley in which his meeting-house stood.

At the time when the present record of this church commences, 1673, William Sellers exercised the pastoral function. The church was then in a flourishing condition; the members being quite numerous, and strict discipline maintained. Mr. Sellers was probably the author of a work on the Sabbath, in review of Dr. Owen, which appeared in 1671. His ministry is supposed to have continued until 1678. He was succeeded by Mr. Toursby, who was a man of considerable controversial talent, which he exercised in defence of the Sabbath. He prepared a work for the press upon that subject, but it is believed that it has long been out of print. His ministry ceased in 1710.

About this time two persons named Slater preached occasionally, though it does not appear that they were ever ordained.

Mr. Savage, in 1711, accepted the pastoral office. His colleague, the venerable John Maulden, had long been the pastor of a Baptist Church in Goodman's Fields, which he left on account of his having embraced Sabbatarian principles. After the decease of these worthy men, the pastoral office was vacant for some time, during which the preaching brethren officiated in the ministry in a manner prescribed at the business meetings of the church. In 1720, Dr. Joseph Stennett was invited to accept the pastoral care of this church. He was then presiding over a Baptist Church in Exeter, and after considerable delay declined the call.

Mr. Robert Cornthwaite became their pastor in 1726. He had been connected with the Established Church, but becoming convinced that the gospel did not authorize any such establishment, he withdrew from its communion and identified himself with the dissenters. Becoming interested in the Sabbath controversy he soon decided for the seventh day, and was chosen pastor of this church, in which rela-

tion he continued until his death in 1754. He was distinguished for great mental vigour, and a firm adherence to whatever he deemed true and scriptural. He published several works relating to the Sabbath, which greatly contributed to draw attention to that important subject.

Daniel Noble, his successor, was a member of a Sabbath-keeping family, and being designed for the ministry, received the advantages of a liberal education. His studies were pursued first in London, and afterward at the Glasgow University. He commenced preaching occasionally at Mill-Yard in 1752, took the pastoral charge when that office became vacant, in which connexion he remained until his death in 1783.

At this time William Slater, a member of the church, was invited to conduct the services. This he did with such general acceptance that he received ordination, and became the pastor of the church. His ministry was very successful, and continued until he died, in 1819.

For several years ensuing that event the church was without a pastor, being supplied with ministerial assistance by brethren of other denominations, until William Henry Black, the present incumbent, became its spiritual guide. Through the pious liberality of one of its members, the Mill-Yard Church enjoys the benefit of an endowment. Mr. Joseph Davis, who united in its connexion at the time that John James suffered martyrdom, purchased, in 1691, the grounds adjoining the present Mill-Yard Church, erected the place of worship, and provided for the permanency of the society. This property was conveyed to trustees, appointed by the church, in 1700. In 1706, shortly before his death, Mr. Davis bequeathed his property to his son, with an annual rent-charge in favour of the Mill-Yard Church, together with seven other Sabbatarian churches in England. He likewise provided, conditionally, that his

whole property might afterward come into the possession of the church, and be vested in trustees for its benefit. Mr. Davis, in the earlier part of his life, had suffered extremely from severe persecutions. He was a prisoner in Oxford Castle for nearly ten years, from which he was released in 1673. Subsequently he entered into business in London, where prosperity attended him, and he not only obtained a competence, but became a wealthy man. Few have made a more laudable use of riches, and I would say to the reader, go thou, and do likewise.

A short account of some of the most eminent among those who embraced Sabbatarianism previous to the organization of these churches, may be interesting to the general reader.

Shortly after the publication of Dr. Bound's book, in which he advanced the modern notion regarding the so-called Christian Sabbath, that it is a perpetuation of the fourth commandment, but that the day specified therein had been changed by divine authority, we first hear of John Traske, who both wrote and spoke in defence of the seventh day.

He also contended that the scriptures are sufficient to direct in religious services, and that the state has no right to prescribe any ordinances contrary to the laws of God. For this he was brought before the Star-Chamber, where a long discussion was held respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske could not be turned from his opinion, but received a censure in the Star-Chamber. "He was sentenced on account of his being a Sabbatarian," says Paggitt's *Here-siography*, "to be set upon the Pillory at Westminster, and from thence to be whipped to the Fleet Prison, there to remain a prisoner for three years. His wife, Mrs. Traske,

was confined in Maiden Lane and the Gate House Prisons fifteen years, where she died, for the same crime.

Another distinguished advocate for the truth was Theophilus Brabourne, a learned minister in connexion with the Established Church. He wrote a book, which was published in London in 1628, wherein he argued that the Lord's Day is not the Sabbath by divine institution, but "that the seventh day is still in force." For this, and similar works, he was arraigned before the Lord Archbishop of Canterbury, and the Court of High Commission. His examination was conducted in the presence of many persons of high distinction, and several lords of his Majesty's Privy Council. For some reason, it is not possible to ascertain distinctly what, though probably he was overawed by the character of the assembly, he signed a recantation and went back to the bosom of the church. Nevertheless he continued to assert, that if the Sabbatic institution be indeed moral and perpetually binding, the seventh day ought to be sacredly kept.

About the same time, it appears that Philip Pandy commenced propagating the same doctrines in the northern parts of England. He was educated in the Established Church, of which he became a minister. He withdrew from its communion, however, and became the mark for many shots. He held several important disputes about his peculiar sentiments, and contributed much to promulgate them.

James Ockford, another early advocate of the Sabbath in England, appears to have taken part in the discussions in which Traske and Brabourne were engaged. He also wrote and published a book in 1642, which was seized and burned by the authorities of the Established Church.

There does not appear to have been any regularly organized churches of Sabbatarians in England, until the com-

mencement of the seventeenth century, though subsequent to that period there were eleven of these fraternities, besides many scattered Sabbath-keepers, in different parts of the kingdom. These churches were located in the following places, viz.: Braintree, in Essex; Chersey; Nor-weston; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire; Natton, in Gloucestershire; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London—the Mill-Yard, Cripplegate, and Pinner's Hall Churches. Eight of the eleven are now extinct, and hence a complete account of them cannot be obtained.

A very interesting correspondence between the Mill-Yard Church and the General Conference of the Seventh-day Baptists in the United States has been carried on for the last fifty years. In 1844, George B. Utter, as delegate from that body, visited the brethren in England, where he was hospitably entertained. The worthy pastor of the Mill-Yard Church is, I understand, collecting materials for a history of the Lives and Writings of Sabbatarians in England, and likewise preparing a list of Sabbatarian authors, together with an account of all the books which have been published that relate to the Sabbath controversy.

From an attention to the foregoing it will be perceived that Sabbatarianism has greatly declined in England; and that decline seems to have been produced by the operation of a variety of causes. There are certainly great inconveniences, particularly in large towns and cities, connected with the observance of a day of rest so utterly at variance with the popular custom as that of the seventh day has ever been. This, with that spirit of conformity by which men are ever prone to accede to established usages, together with the fact that they never instituted any associational organization, sufficiently accounts for

their early declension, without supposing any unsoundness in their creed.*

We have every reason to believe that formerly, and down so late as the commencement of the seventeenth century, Seventh-day Baptist churches, of considerable magnitude, existed at the foot of the Grampians, and among the Welsh mountains, but their history appears to be buried in oblivion.

I have also been recently informed that there is a Seventh-day Baptist church near Burton-upon-Trent, and nine miles from Derby. That a Mr. Witt, in 1832, officiated as pastor. That they own a large brick meeting-house, in which their meetings are solemnized every Sabbath day, and are a very respectable body of people.

* I have been informed that there is at this time a small society of Seventh-day people in the west part of England, in the vicinity of St. Asaph, but will not vouch for the accuracy of the statement.

CHAPTER III.

SEVENTH-DAY BAPTISTS IN THE UNITED STATES.

SECTION I.

GENERAL HISTORY.

THE Seventh-day Baptist churches in the United States occupy isolated situations in different parts of the Union, and are distinguished from other religious denominations by certain distinctive views relative to the immutability of every precept of the moral law.

The term Sabbatarian was formerly adopted by those of the same persuasion in England, subsequent to the Reformation, when the word Sabbath was applied exclusively to the seventh day of the week, and those observant of it as holy time were regarded as the only Sabbath-keepers. This term, though highly expressive of the main Sabbath doctrine, was, on account of its supposed indefiniteness, rejected by the General Conference of the American Churches, in 1818, and the appellation of Seventh-day Baptist, which was considered more generally expressive, adopted in its stead.

The differences existing between the Seventh-day Baptists and the other Baptist denominations, all relate to the Sabbatical ordinance. In respect to this the former believe that no system of morality can be complete which does not include time devoted to God and religious worship; that the seventh day was particularly appropriated

and set apart for this purpose in Paradise, and was designed, not for any one class or race of men, but for all mankind; that it forms a necessary part of the moral law, which is immutable and unchangeable in its nature, and of universal obligation; that no other day was substituted for this by divine authority at the introduction of Christianity; that the first day is nowhere mentioned in the sacred volume as possessing a divine character; that whatever respect was paid to it in the primitive ages originated from the supposition that it was the weekly anniversary of the glorious triumph of the risen Saviour, and not from the idea of its being the Sabbath; and that the substitution of the first for the seventh day, as holy time, was brought about by the Antichristian power, who, according to the word of prophecy, was to usurp the prerogatives of the Deity, and change times and laws.

These opinions, though countenanced by Holy Writ, and perfectly agreeable with many historical records, are directly in opposition to the popular prejudices of the day, and, consequently, their conscientious supporters have been exposed, sometimes, to downright persecution in the shape of fines and imprisonment, and at others, to the equally cruel, though less ostensible, suffering imposed by vituperative sarcasm and disingenuous ridicule.

We have all heard of a very expressive proverb, importing that the world will think of us just as we think ourselves. Perhaps the seventh-day people have not made sufficient exhibitions of self-gratulation. Perhaps they have walked too contentedly down the valley of humiliation, involved in the shadows of obscurity. Certain it is, that they have striven to make themselves acceptable to God rather than to men; that they have been distinguished more for morality, good sense, and quiet, unobtrusive manners, than for brilliant, but superficial, attainments;

and that they have been rewarded, not by outbursts of popular applause, not by a rising upon them of the sun of worldly prosperity, but by the sweet consciousness of doing right, and a slow but steady progress in Christian knowledge and acquirements. The Seventh-day Baptist churches have been blessed and honoured by the labours and example of a succession of worthy ministers. Men, pre-eminently qualified to break the bread of life, and administer the milk of the word;—men truly apostolic in simplicity and purity of doctrine, in fervour of piety and zeal. True, they have not been distinguished for the wisdom of this world. They have not rejoiced in the learning of Bossuet, neither have they exhibited the eloquence of Bourdaloue, Massillon, or Whitefield; but they have adhered steadily to the truth, have been uncompromising in opposition to error, and little prone to seek worldly honours and emoluments. Few of them have ever grown rich except in grace; indeed, the possibility of opulence was precluded by the cost of living, and the smallness of their salaries. The same has also operated to prevent the accumulation of large libraries by the ministry, or their devoting much time to learned research or literary pursuits.

Few denominations of Christians have been equally distinguished for fraternal feeling and unanimity of sentiment;—in no one has society assumed a more healthy and moral tone. Industry, frugality, and integrity, are their leading characteristics; mendicity is rare among them, and squalid poverty unknown.

Man is eminently a social being. No one perceives, perhaps no one apprehends, how much society contributes to strengthen and perfect the noblest virtues and highest attainments. The affections are particularly under the control and guidance of social influences. The interchange of the forms of hospitality and courtesy powerfully pro-

motes the growth of friendship and kindliness of feeling. Consequently, social worship is of the highest importance to every Christian fraternity; and nothing is more productive of congeniality of sentiment and unity of design between churches of the same faith and order than frequent convocations for mutual encouragement and edification. The Seventh-day Baptists were aware of this, and, accordingly, when the church in Newport, R. I., organized a part of its members into a separate and distinct body, now known as the First Hopkinton Church, it was stipulated that an annual interview should take place, which was subsequently known as the yearly meeting. Thus was formed a little confederacy, whose bounds gradually enlarged as new churches were instituted, until it included the parent churches of Rhode Island, Connecticut, New York, and New Jersey. These meetings were held alternately at different places, and were usually attended by the ministers and other leading members of the respective churches, who generally travelled at their own expense, and spent some time in this social and religious visit. The consequences of this interchange of Christian sympathies and feelings were every way delightful. The bonds of union were cemented, many pleasing acquaintances were formed, and a warm and growing attachment to the Sabbath, and the cause of truth, increased in the minds of all. So early as 1800, the churches composing this denomination began to consider the expediency of establishing some formal ecclesiastical organization. This was considered the more necessary in consequence of certain differences in some doctrinal sentiments that prevailed to a considerable extent. The question was under consideration until 1805, when, at a meeting convened at Hopkinton, certain articles of union were agreed upon, and subscribed by delegates from eight sister churches; and thus an ecclesiastical

body for the transaction of business was formed, which was denominated the General Conference.

The second session of this venerable body was held at Berlin, the third at Cohansey, now Shiloh, and the fourth again at Hopkinton. In 1808, the Lost Creek and New Salem churches, in Virginia, united with the Conference, which subsequently received continual and almost annual additions.

The meetings of this body were solemnized alternately from place to place, and were attended with the most happy consequences. Before the venerable body, whose members were uniformly distinguished for integrity, candour, and piety, all difficult cases were brought for consideration and adjustment. Here divisions were reconciled, schisms healed, and such differences as appeared likely to disturb the general peace removed. Here, also, religious and benevolent enterprises were projected and recommended to the churches for their action and consideration. The authority of the General Conference was subject to several limitations, which will be perceived by attending to the form and government of the Sabbatarian fraternities. Every church is in itself a distinct body, capable of transacting its own concerns, of receiving or expelling members, of appointing its own pastor and other officers, fixing their salaries, and suspending their ministrations in case of impiety or gross immorality. The internal regulations of these churches are simple and democratic, every member being equally entitled to a vote, and the pastor, except by the superior respect attached to his station, having no more voice, and exercising no more influence in business affairs, than a private individual. It could not be expected that these churches, after having experienced the benefits of their equal and impartial government, would accede to the establishment

of any ecclesiastical organization that might tend to subvert their independence, or to centralize in an extraneous body the authority which was then disseminated through and exercised by the members of the churches themselves. Accordingly, we find that the right to choose, elect, and ordain their own deacons was still retained by the churches, as well as the privilege of specifying from their numbers such candidates for the ministry as appeared eligible for that sacred office, which specification and appointment, being submitted to the Presbytery (a board of ministers appointed for that purpose), by whom the qualifications, talents, and character, of the candidate is examined, which examination proving satisfactory, he is forthwith ordained by the laying on of hands.

Neither has the Conference any right to institute a judicial investigation of any difficulties that may arise between individual members and the churches to which they belong, nor to attempt any interference with dissensions between sister churches, except by special and particular invitation, and unless the subject has been previously laid before the respective churches, and their delegates to the Conference instructed to take cognizance of the matter.

Such churches of the Sabbatarian order as desired admission into this confederacy, were required to furnish a written exposition of their doctrinal sentiments respecting regeneration by the Holy Spirit, justification by faith, and salvation through the merits of Jesus Christ, which, proving satisfactory, the right hand of fellowship was extended to their delegate on behalf of the Conference. Here we may observe that this proceeding was not calculated nor intended to establish any inquisitorial censorship of doctrinal views, but to perpetuate good order, unanimity of sentiment, and purity of faith.

At the time of the organization of the General Conference, there were several churches of Seventh-day Baptists who remained aloof from that confederacy. Of these, one was situated in a very pleasant country, on the west fork of the Monongahela River, in Harrison County, Virginia. This church, in 1808, sent a letter to the Conference, requesting admission into that body, but stating their practice of receiving first-day members. In consequence of this, their reception was postponed, and an admonitory message upon the subject prepared and sent to them. This church soon fell into a decline; its members removed into other parts, and it finally became extinct.

With the exception of the minutes of the General Conference, and one or two other works scarcely deserving of consideration, the Seventh-day Baptists made no attempt to form a denominational literature until 1820, when an association of ministers edited and published a periodical designated the *Missionary Magazine*. About the same time a collection of hymns for the use of the denomination was made, which met with very general acceptance and applause. After the publication of the magazine had been continued for two or three years, various causes contributed to render the further prosecution of the enterprise inexpedient and unadvisable. Upon the discontinuance of the magazine, the necessity of a denominational literary organ was very generally felt, but engagements in other pursuits, fears of pecuniary losses, and other causes, operated to prevent the enterprise until 1827, when Deacon John Maxson, of Scott, projected and brought into successful operation a weekly newspaper, called the *Protestant Sentinel*, which, by untiring energy and perseverance, he succeeded in supporting and publishing for several years. The paper was first issued at Homer, then at Schenectady,

and finally at De Ruyter. To Deacon Maxson, the publication of this paper appears to have been, from the first, a losing concern. His engagement in the enterprise was not undertaken with the view or expectation of pecuniary profit. He was influenced by considerations far more sacred and important. No doubt in the advantages secured by that enterprise to his brethren he feels amply repaid for all his toils and difficulties; for a man of his benevolent heart and amiable disposition ever forgets all personal considerations in the general good.

When the press was removed to De Ruyter, Deacon Maxson resigned the editorial charge, which passed in a very short period through several hands; the paper bearing the name of *The Seventh-day Baptist Register*. Even here its location was not considered as the most favourable, and many supposed that the city of New York would afford a more eligible situation. To that place, therefore, in 1844, it was removed, and the Rev. George B. Utter assumed the editorial chair, since which removal it has borne the name of *The Sabbath Recorder*.

The denomination became early aware of the utility of tract publications, and the General Conference in 1831, recommended the formation of tract societies in the different churches, which should become auxiliary to a general tract executive committee, annually appointed by that body, to procure, examine, and publish such tracts as in their opinion might be desirable. In compliance with this suggestion, such organizations were instituted in nearly all the churches, and several tracts were procured and printed. But the tract cause, like that of the denominational paper, laboured under much discouragement and great embarrassment. As a means for disseminating Christian truth and knowledge, it does not seem, even yet, to be duly appreciated. The want of available funds crippled its opera-

tions, and lessened its usefulness ; nevertheless it continued to support a nominal existence until 1843, when it was remodelled and reorganized under the name of the Sabbath Tract Society, since which period its activity and usefulness have been abundantly exhibited. It has a series of stereotyped tracts, of which editions are published according to the means and demands of the society. In connexion with this, is a publishing society, recently organized, that has issued several publications not connected with the series, but all relating to the Sabbath controversy. The denominational paper is also published under the auspices of this society ; and it is believed that whatever obstacles may have impeded the progress of our publishing interests, they are rapidly disappearing before the development of our literary resources.

The utility of missionary organizations engaged, at a very early period, the attention of the General Conference. At this time it was the practice of the individual churches to depute their ministers to make short journeys, of which they generally defrayed the expense. The inefficiency of this course had become painfully manifest, and it remained for the Conference to devise some plan by which the missionary efforts of the denomination could be concentrated. The subject was under consideration for two or three years, and finally resulted in the organization of the Seventh-day Baptist Missionary Society. By reference to the constitution of this society, which bears the date of 1819, it appears that its object was to consolidate the funds and concentrate the efforts of the denomination, in order to promote the interests of religion by employing missionaries and sending them to the destitute and scattered brethren in our fellowship. This society, notwithstanding its laudable object, was destined to meet with many difficulties and embarrassments. The poverty of some of the churches, and

the unwillingness of others to contribute, were serious obstacles in the way of its accomplishment of the good it had purposed to perform. Yet under its auspices, several missionaries were annually appointed, for three, six, or nine months, to occupy such fields of labour as appeared most eligible, and generally embracing visitations to Sabbath-keepers who were removed to distant localities. These journeys, though attended in the sequel with the happiest results, often required no small share of personal sacrifice and inconvenience on the part of the performer. Difficulties were always to be encountered; many times dangers. These were greatly enhanced, from the fact that the missionary field generally lay in some new region, where the forests were as destitute of roads as the rivers of bridges, and where the uniformity of the one might prove quite as perplexing to the wanderer, as the swollen tides of the other might render dangerous the unaccustomed ford. Not unfrequently circumstances required the performance of these journeys in the winter season, when every discomfort was proportionately increased.

These missionaries held meetings, organized churches where such a course seemed expedient, and administered baptism to believers. Sometimes their visits to the destitute would be attended by a gracious revival, but at all times were accompanied with gratifying results. But the embarrassments of the society continued, and finally, in 1841, it was formally extinguished, in order to make room for another, whose regulations, it was conceived, were more judicious, and which commenced operations in 1842. To the domestic this adds a foreign field. Under its direction, Messrs. Solomon Carpenter and Nathan Wardner, with their wives, are labouring at Shanghai, in China, and the mission, with which a small school, under the management of the excellent Mrs. Wardner, is connected, is in a highly

flourishing condition. The Board are collecting funds to build a chapel for public worship, to purchase an eligible site for which, about one thousand dollars have been already despatched to that country.

A Seventh-day Baptist society for the dissemination of religious truth among the Jews, took a permanent form in 1838, and Elder William B. Maxson was appointed to labour, under its direction, with that ancient and bigoted people. The success of this enterprise was not proportionate to the anticipation indulged, although probably as great as could have been expected, had all the difficulties and obstacles of the mission been fully considered. In connexion with this society, a small work on the prophetic character of the Messiah was published, and many copies gratuitously distributed among the Jews. Recently this society has only supported a nominal existence.

The attention of the Seventh-day Baptists was early called to the subject of education, and two institutions of a high classical character, have been established among them. Of these, one is located at Alfred, Alleghany County, New York, and is denominated the Alfred Academy and Teachers' Seminary; the other at De Ruyter, New York, was founded in 1837, at an expense of near thirty thousand dollars. The first has a charter from the state, and both have acquired a high reputation, and furnish the means of a classical education to a large number of students. Besides these, academic schools have been projected and brought into successful operation in other sections, in connexion with our denomination.

The Sabbatarians have repeatedly taken action in their ecclesiastical bodies, against war, intemperance, slavery, secret societies, and the like, and in favour of the great moral reforms and benevolent enterprises of the age.

Within the last twenty years a very interesting correspondence has been carried on with the Sabbatarians of

England, through the medium of Rev. Robert Burnside, and Rev. William Henry Black.

About 1830, the great increase of business, as well as the scattered situation of the churches, seemed to justify, in the opinion of many, some modification of a general annual Conference. It was therefore proposed to divide the denomination into two Conferences, according to their geographical position. When the subject came up for action, it was judged most expedient to continue the Conference, but to divide the churches into Associations, which should meet annually, to transact the business of the churches within their own bounds, and appoint delegates to represent them in the General Conference, which, according to a resolution passed at one of its meetings, convened at Shiloh, in 1846, is hereafter to meet triennially instead of annually. Five Associations have been formed, in accordance with this plan,—the Eastern, embracing the churches in Rhode Island, Connecticut, and New Jersey,—the Central, including those in the State of New York, east of the small lakes,—the Western, composed of the churches in Western New York and Pennsylvania,—the Southwestern, comprising those in Ohio and Virginia,—and the Northwestern, including those in Wisconsin and Iowa. The utility of this arrangement is unquestionable, and, so far as it has been tested, has been found to answer all the purposes of an Annual Conference without its disadvantages. But it must not be supposed that during all this time, the sun of prosperity to this people has been unclouded; that no difficulties have arisen in their straight and narrow path. On the contrary, they have been subjected to many and peculiar trials. They have been despised by the worldly and the great, have been oppressed by law, and persecuted in more ways than one by those professing the Christian name. Even now they are subjected to many inconveniences from their nonconformity, and are deprived of many

social and literary privileges that they might otherwise enjoy. In consideration of this, and the strong worldly tendencies that bind the human heart, it is not surprising that thousands who have been brought up to recognise the obligatory and sacred character of the fourth commandment, and who were fully convinced of its unalterable claims, have been induced to abandon it; while others, for the same reasons, although fully convinced of their duty, have refused to embrace it. Yet some have been able to appreciate the vast importance of the stake at hand, have felt the danger of trifling in an affair on which eternal interests depended, and have concluded that popular applause was nothing comparative with an approving conscience, and the smiles of God. Such have strictly adhered to the Sabbath, or have embraced it, notwithstanding the consequences. Of the latter, we might instance several eminent and worthy ministers, who now occupy prominent places in the denomination. Rev. Wm. M. Jones,* and Rev. J. W. Morton, Professor of Modern Languages in the De Ruyter Institute, are both converts to Sabbatarianism.

In the history of Sabbath-keepers we have had a beautiful exemplification of the truth of that promise, that he who soweth in labour and with many tears, shall return rejoicing, laden with the products of an abundant harvest. Their numbers were few, their churches isolated, and their opportunities for sharing in the emoluments of the world both limited and unfrequent, nevertheless the dissemination of their doctrines has become, through Divine Providence, the means of reclaiming many wanderers to the Bible Sabbath. The increase of the number of the Sabbath-

* It is questionable, however, whether Mr. Jones will be an addition to our society or not, since he appears to be a man of inferior abilities and attainments, and one disposed to meddle with subjects above his capacity or information.

keeping churches may be attributed to a variety of causes. Every society possesses within itself the principle of extension and multiplication, by which it will ultimately quadruplicate its numbers, when no counteracting agencies of more potent influence are at work. In consequence of this, the numerosity of a church sometimes became burdensome, and it was considered necessary to establish a new fraternity from the surplus members of the old. Emigration also became a great source for the dissemination of the scriptural doctrine of the Sabbath, as well as indicative of the ground to be occupied by future churches. Thus some brother, whom poverty or untoward circumstances had forced to abandon his native state, and the Christian society of his childhood, has been the pioneer of religious instruction to the neighbourhood, and the honoured founder of a religious establishment.

In the third place, the perceptions of many have been enlightened by an unprejudiced perusal of the Holy Scriptures, accompanied by the convincing energies of the Spirit of truth. A venerable lady, resident in the State of New York, embraced the Sabbath, to which she rigidly adhered, notwithstanding the opposition and persecution of her husband and kindred, although at the time unaware that any denomination of Christian Sabbatharians existed. She had obtained her knowledge of the Sabbath, its ordinance and obligation, from the Bible alone. A gentleman of Maryland, with his family, embraced the Sabbath without having any previous communication or connexion with the Sabbatharians; but the unprejudiced perusal of the Scriptures had instructed him in the knowledge of his duty, and he hesitated not in the performance of it. A multitude of similar cases might be recorded; these, however, are sufficient to show that Scripture testimony, when acting upon unprejudiced minds, will invariably lead to a clear conviction of the holy and sabbatical character of the seventh day.

It is well known, that in nearly every State of the Union, the observance of the first day is enforced by law. It is certainly remarkable that these States, so distinguished for their otherwise liberal and enlightened policy, should retain, with such tenacity, this hateful feature in their legislative system; thus subjecting to the alternative of conformity, or to the liability of fines and imprisonment, a large and respectable portion of the community. To obtain the redress of these grievances, and the exemption from being made amenable to civil processes served, or made returnable upon the Sabbath, petitions were circulated for two or three consecutive years, in the different States where the Sabbatarians reside, and then presented to the consideration of the legislative bodies. In no case, however, were they attended with the results anticipated, either by a repeal of the obnoxious statutes, or by the enactment of other laws, more conformable to the spirit of the age.

Upon several occasions, the Seventh-day Baptists have attempted to participate with their first-day brethren, in Sabbath Conventions, and similar convocations. But, as might have been expected, they have been uniformly excluded from these deliberations; courteously, it is true, and with expressions of Christian feeling and charity. In consequence of this, they have instituted, and held, within their own bounds, several Conventions and similar meetings, designed to advance and disseminate the Bible doctrine of the Sabbath.

SECTION II.

EASTERN ASSOCIATION.

The Eastern Association of Seventh-day Baptists, embraces the churches located in Connecticut, Rhode Island,

and New Jersey. The history of these communities must be highly interesting, and fraught with instruction to every pious mind.

CHURCHES IN RHODE ISLAND.

This little territory, which circumstances have rendered so peculiarly dear and interesting to every pious mind, was settled at a remarkable period in the history of the world, and under circumstances not only new and peculiar, but strongly adverse to former theories and practices. It remained for the founder of this little colony to make the discovery that the consciences of men were above the cognizance of penal regulations or legal processes; but the principles of religious freedom which he exposed and incorporated in his government were regarded by all other bodies, both civil, judicial, and ecclesiastical, as in the highest degree visionary in theory, and dangerous, disorganizing, and impracticable in real life.

It is not surprising that a pampered priesthood and lordly prelates, whose honours and preferments were based upon a system of ecclesiastical tyranny, should oppose, by every possible means, the establishment of unlimited toleration; although we may well wonder that those who had felt themselves the heavy weight of religious persecution, should commit so great an error, so palpable an inconsistency, as to attempt to deprive others of the inestimable blessing of worshipping God according to the dictates of their own consciences. Roger Williams, who fled from the persecuting Puritans, became the founder of the first Baptist Church in America, which was instituted at Providence, 1644, and from which originated a church at Newport, in 1652, under the auspices of Rev. William Vaughan. From this community seven persons seceded in 1671, and esta-

blished the first Seventh-day Baptist, and the Third Baptist Church upon the American continent. This secession took place in consequence of the teachings of Stephen Mumford, who emigrated from England in 1665, and who contended, with zeal and fervour, for the perpetuity and unchangeable nature of the Sabbatical ordinance. It is greatly to be lamented that of the early life of this man, the parent, under God, of so many flourishing religious communities, so little is known.

Only a few facts have been preserved, and these rest on questionable evidence. I have not been able to obtain any knowledge of his parents, of the place of his birth and education, or any of the circumstances connected with his conversion. It is certain, however, that he embraced Sabbatarian sentiments, or was educated in that belief in Europe.

Mr. Mumford, when he arrived in this country, was in the middle of life; a period when the energy of youth remains without its rashness, and the mind is prepared to act with steadiness without exhibiting the timidity and pertinacity of old age.

It has been observed, with more beauty of expression than either truth or consistency, that great circumstances make great men. It is certain that extraordinary trials, new situations, and difficult exigencies may and will develop unexpected powers, and give prominence to certain traits of character; nevertheless, the mind, in its essential qualities, generally remains unchanged. Horace, whose knowledge of human nature no one has ever distrusted, very pertinently remarks, that those who cross the ocean pass under a new sky, but do not change their disposition. This was undoubtedly true of Mr. Mumford; and could we trace his early history, we should doubtless find an exhibition of the same principles and conduct which marked his subsequent

career. But the actions of Mumford speak loudly in his behalf. He was evidently a lover of the truth, and one neither ashamed nor afraid to advocate unpopular tenets if they agreed with the Word of God. He cannot be accused of bigotry or intolerant feelings towards those who differed from him in sentiments, for he united with, and continued in the communion of the First-day Baptist Church in Newport for a considerable time. Neither does it appear that he attempted to make proselytes by any violent or injudicious methods, but simply showed the way of right by expounding the Scriptures in friendly conversation. It is evident that he had no ambition to be considered as a partisan leader, for he never aspired to become an elder even in the church which he had been instrumental in gathering. While a conclusive testimony of his generally irreproachable character, and the piety of his little band of followers, is evinced by the fact that they were not excluded from the First-day community, but voluntarily withdrew from it, in consequence of the "hard things" which were spoken against them by their brethren.

It is probable that Mr. Mumford was one of those amiable and worthy characters, who, possessing an humble and unambitious disposition, never dream of worldly distinction or popular applause, or that their actions, or the perpetuation of their memories, can be beneficial or grateful to posterity. At this time, too, the founder of a poor and despised sect must have had other subjects of greater moment in mind, and must have been too busy to record his own fortunes, and too pious to feel any pride in recounting his ancestry, his adventures, and his sufferings.

. In the colony of Rhode Island liberty of conscience was professedly established, and the friends of Roger Williams have chanted his praise in no measured terms upon that account; but how do their eulogies agree with the fact

that even here the Sabbatarians were subjected to peculiar troubles, and suffered much inconvenience, being exposed to insults and annoyances upon their Sabbaths, and likewise driven from their fields of labour upon the first day of the week by the magistrate, although peaceably at work in a manner that precluded any disturbance. Of the manner of Mr. Mumford's death I have no account; but "mark the perfect, and behold the upright, for the end of that man is peace." Doubtless it was so with him.

NEWPORT CHURCH.

The Sabbatarian church at Newport was instituted in 1641. It then contained seven members, who had withdrawn from the communion of the First-day church on account of the differences subsisting between them with respect to the Sabbatical ordinance. Their names were Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters; William Hiscox became their first pastor.

The early history of Elder Hiscox, like that of most of his contemporaries, is wrapped in obscurity. He appears, however, to have held an eminent place in the First-day Baptist Church of Newport, then under the pastoral care of Rev. Mr. Clark, as we find that he was appointed by that body, in conjunction with Joseph Torrey and Samuel Hubbard, to assist the Baptists at Boston, in a public dispute concerning infant baptism, to which they were challenged by the Puritan persecutors. This dispute was actually held and continued for two days, though to little purpose, for all turned out a farce so far as the Baptists were concerned, who, as it appeared, were only invited there to be tantalized and abused.

It is very probable that Mr. Hiscox had acquired a re-

putation for public speaking before he was chosen or ordained to the ministerial office by the infant church at Newport. Be that as it may, his faithfulness, the prosperity of the church under his ministry, and the successful manner in which he vindicated the Scriptural tenets which he had espoused, evinced the wisdom of their choice. He fell asleep in Jesus in 1704, in the sixty-sixth year of his age.

Rev. William Gibson, from London, where he received his ordination, was his successor. Elder Gibson is said to have descended from an ancient and highly respectable family in Warwickshire. From his youth he was destined for the church, and consequently he received a classical education in Oxford, that nursery of ecclesiastics. While prosecuting his preparatory studies, he accompanied his fellow-students to see what they denominated "sport," which was, in reality, the public whipping of a poor woman for nonconformity as it respected infant baptism, and the religious observance of the first day. The great patience and apparent piety of the victim, together with the brutality of the sentence, wrought powerfully upon his sympathetic mind, and finally he abandoned the study of logic for that of the Bible, in order to discover what part of the sacred volume authorized such proceedings. This inquiry, to the inexpressible grief of his parents, who saw the prostration of their worldly hopes, terminated in his conversion to Baptist sentiments, and his emigration to America. He filled the office of pastor to the church at Newport until his death, which occurred in 1717, in the 79th year of his age. Joseph Crandall, who had been his colleague for two years, succeeded him. He was an able and worthy minister, although illiterate, and the church prospered under his administration. He died in 1737.

Rev. Joseph Maxson, another father in Israel, followed,

who died in 1743. Mr. Maxson is said to have been extremely apt and pointed in argument, but he was mainly distinguished for judicious adaptation of means to ends in all his intercourse with the unconverted. This will be illustrated by the following anecdote. He had a neighbour notorious for infidel principles and unchristian conduct, but as such characters generally are, he was entirely ignorant of the Bible, nor could he be prevailed on to read or accept one. Mr. Maxson did not press the matter, but manifested as much unconcern as he could assume. Some time after, our infidel friend was returning home, when near his gate, he discovered a book presenting the appearance of having been accidentally dropped. He took it up; it was a Bible. Upon the blank leaf was written—

“’Twas for me, thy soul death tasted,
Seeking me, thy worn feet hasted;
Let such labour not be wasted.”

The exquisite beauty of this stanza struck the mind of the scoffer; he thought that certainly his principles could not be shaken by a slight examination of the book, as he wished particularly to discover to what passage such beautiful lines could apply. He did so; the result was his conversion.

Rev. John Maxson, their next pastor, was a man of eminent piety. He was not a proficient in the wisdom of this world, but he possessed that without which all learning is vain. He was eminently distinguished for his knowledge and love of the Scriptures. He died in 1778.

Rev. William Bliss received the mantle of the ascending Elijah. Mr. Bliss, in his early life, was much inclined to deism, but when about thirty years of age, he became truly serious, and finally he was happily converted, and united in communion with the church. Soon after his public pro-

fession of religion, he became exercised on the subject of the ministry. He had frequently improved his gift for speaking, in the prayer and conference meetings; and he received a public call of the church in 1773. In 1780, he was installed pastor of the church, in which station he continued during the remainder of his life, which was about twenty-eight years.

Mr. Bliss was a warm and steady friend of his country, and suffered much by the English soldiery; during the Revolutionary war, being completely in their power while the city of Newport remained in their possession. They took possession of a part of his farm, on which they erected forts, and a part of his dwelling, in which were quartered many of their officers. They also cut down his orchards to barricade the roads, and committed many depredations of a similar character.

Mr. Bliss was the father of a large family, and some very interesting circumstances are related of one of his daughters. This young lady, when about sixteen years of age, had a long and painful sickness, in which time she became hopefully converted; and God was pleased to recommend himself to her in a remarkable manner. During her illness, at a time when she was very low, she lay for a long time as one asleep, without sense or motion. Her attendants looked upon her as dying; but presently she revived, and was in the greatest transports of joy. She declared to them that she had been favoured with a view of another world, and had been conducted both to the mansions of misery, and the abodes of felicity; and that in both places she saw and recognised those with whom she had been acquainted, and were then dead, but that she was forbidden to tell them who were in misery; that she had water given her to drink, which was inexpressibly sweet,—that she was told that she would not recover from her sickness,

but must return for a season, and then that she should be admitted back to stay for ever. She lived about a year after this, during which time she looked forward with the greatest pleasure to the time of her departure, and died in full confidence that she should be immediately reconducted to those scenes of felicity with which she had been made acquainted.

As a minister of the gospel, Mr. Bliss was more distinguished for logical and spiritual argumentation, than for oratorical fervour. Few have excelled him in solidity of judgment, and the happiest consequences uniformly resulted from following his advice. As a Christian he was remarkably exemplary, and adorned his profession in both public and private life. He was warm and tender-hearted, circumspect in his deportment, and always anxious to promote the happiness and usefulness of all about him. He was distinguished for a pleasant cheerfulness, which made his conversation agreeable to persons of all ages.

The circumstances attending his death were quite remarkable. For a few months previous to his decease, he experienced several paralytic strokes, which, though light, greatly reduced his physical strength. Still he retained his mental faculties to the last, and was not confined to his house but a few days. From this period he was sensible that his departure was at hand, and he waited in the greatest composure of mind for his approaching change. For a few days before his death, he found his strength decaying, but felt no other disease than a gradual loss of physical power. The day before his death, he was visited by his intimate friend, the Rev. Mr. Eady. To him, he remarked, "I am going to try the truth of my doctrine." The morning before he died, he was visited by a grandson who had recently returned from Spain. With him he conversed freely on the political and religious state of that

country. From these subjects, he referred to his own circumstances, observing that he no longer possessed any interest in the busy scenes of this world, as he was on the point, he believed, of departing for a better one. He signified that he thought himself to be dying, and appeared animated with the prospect before him. He seemed like Moses, who in his full strength, was permitted to ascend the summit of Mount Pisgah, and thence view the fair and fertile fields of the promised inheritance. Towards evening he was visited by Deacon B., from Hopkinton, who called, not intending to tarry through the night. He observed to this gentleman that he was going to die, and thought he would be needed about his person. He also made, with great deliberation, further arrangements for calling assistance, as he believed he should leave them before morning. When Deacon B. retired to rest, he was walking the house without exhibiting any unusual symptom except a strange coldness of the hands and the feet. He had left him but a short time when he heard an unusual stir below, and immediately arose and repaired to his bedside; but his spirit had fled. Thus closed his long and useful life on the 4th day of May, 1808, in the 81st year of his age.

The Rev. Henry Burdick, was his successor, and was assisted in the ministry by Rev. Arnold Bliss. Both were young men of eminent piety and considerable ability, and both continued to exercise their holy vocation, until they were called to rest from their labours at a very advanced age. Subsequent to the death of Elder Bliss, which occurred in 1826, this church appeared to sink under an accumulation of misfortunes and unpleasant influences. This deplorable state of things continued for several years, when the General Conference took into consideration the utility of appointing a missionary to labour in that vicinity.

Accordingly, Lucius Crandall received an appointment to that field, in which connexion he continued for three years. He was succeeded in 1846 by Libbeus Cottrel, a young man of considerable promise.

Besides this succession of pastors, the church at Newport had several highly eminent men in its connexion. Of these, the Wards were distinguished for holding high official stations in connexion with the royal government of the province. They were descended from an ancient and highly respectable family in England, whose elder members espousing the cause of the Parliament in the civil wars, thereby became obnoxious to the dominant party at the time of the Restoration. Mr. Thomas Ward, Esq., emigrated to America, and joined the Sabbatarian church, of which he continued a member until his death.

Richard Ward, his son, was one of those rare characters, who, with talents and capacities fitted to adorn the highest circles, are, nevertheless, not ashamed of godliness, or of a consistent observance of the humble duties of religion. He made a public profession of Christian faith, in 1753, and uniting with this, then infant church, contributed greatly by his talents, and wealth, and influence, to its support. Determined likewise to give his brethren a solid proof of his affection and regard he bequeathed five hundred pounds sterling to the church at his death, which occurred in 1766. This eminent man, as a citizen and statesman, was distinguished for patriotism and philanthropy. In his executive character as royal governor of the province, he displayed a singular ability, and his memory will long be remembered with affection and respect by the people whom he served. Samuel Ward, his son, was also governor in the years 1762 and 1765; the duties of which office he administered with fidelity and zeal. In

the years 1774 and 1775, he was a member of the Continental Congress, in which difficult station all his conduct was signalized by an inflexible integrity and unfailing patriotism. As a man, a scholar, a statesman, and a Christian, his character was equally respectable.

Mr. Henry Collins, another member of this church, was pre-eminently distinguished in his time, being one of the wealthiest citizens of Newport in the days of her colonial glory, a munificent patron of the fine arts, and a highly respectable literary character. He donated the ground upon which the Redwood Library now stands, and was a liberal contributor to all public enterprises of a benevolent and useful character. Mr. Collins participated at all times in the labours of his brethren with much zeal and great effect; being always ready to act his part, sometimes as a messenger to the other churches, and often at home in the service of the congregation. In 1729, he was elected Trustee, and with Mr. Jonathan Weeden had the sole charge of erecting the house of worship. This venerable structure stands upon a lot of land donated by Mr. Almy to the church for that purpose. A rather singular anecdote relative to this meeting-house is on record. During the Revolutionary war, when Newport was occupied by the British army, most of the meeting-houses in the town were converted into barracks for the soldiers. The Seventh-day meeting-house was also selected for this use, but when the officer sent to take possession of it opened the door, he discovered the ten commandments, which were written on two tables representing marble, and placed over the pulpit. Pausing a moment, he ordered his men to retire, remarking that he could not spoil a house in which were written the sacred laws of God. The meeting-house was accordingly saved, although of but little use to the church during the captivity of the town.

FIRST SEVENTH-DAY BAPTIST CHURCH, HOPKINTON,
RHODE ISLAND.

This church was first organized in 1708, although Seventh-day Baptists, in connexion with the church at Newport, had resided here for a long period.

Rev. John Maxson, their first pastor, and one of the earliest ancestors of the large and respectable family of that name, was distinguished for great oratorical fervour and pathos in public speaking, although he did not possess the advantages to be derived from a classical education. His voice is said to have been remarkably strong, clear, and harmonious; his eye mild, blue, and beaming; his countenance noble and expressive, and then he knew so well how to touch the hearts of his auditory: always beginning his discourses in a low and subdued tone, but warming with his subject, and exhibiting throughout the general course of his argumentation an air of vivacity and glowing energy; and in his appeals, an ardour, pungency, and force altogether irresistible. When addressing sinners, he would weep from sympathy and feeling; but how would his countenance irradiate and brighten when he told of a Saviour's love! He died in 1720, in a ripe old age.

Rev. Joseph Clarke, who succeeded him, was ordained in 1712, and exercised his ministry with great acceptance until 1719, when he fell asleep in Jesus.

Rev. John Maxson, Jun., his successor, received ordination in 1719, and continued his pastoral care over the church, until 1747, when he went to receive his crown. It is said that Elder Maxson possessed one gift most rare, and at the same time most essential for a Christian minister. This was great fervency and frequency in prayer. From the closet he went to the pulpit, and he went from the pulpit to the closet. He wrestled with the angel of the

covenant like the patriarch of old, and like him he secured a blessing.

Upon the death of Elder Maxson, the ministration of Gospel ordinances in this church devolved on Elder Joseph Maxson, of Newport, who served both churches until 1750. Rev. Thomas Hiscox assumed at this time its pastoral charge. He was a man of rare piety and eminent ability. Evangelical in sentiment, eloquent in delivery, forcible and pointed in argumentation, he was very successful as a minister. Endowed with great conversational powers, a pleasing and affable address, he was eminently qualified to adorn the social circle, and no one could frequent his company without being benefited by his piety and improved by his wisdom.

He made a public profession of religion in early life, and was even then distinguished for close application to the study of the Scriptures. Contemning the vain and fickle amusements of youth, he was ever found at the prayer circle, and delighted particularly in solitude and retirement. His maturity amply fulfilled the promise of his spring, and the autumn of his days was accompanied by an abundant harvest. He died in 1773, in the seventy-seventh year of his age. Rev. Thomas Clarke, his colleague, was appointed to the work of the ministry in 1750, and departed this life in 1767, aged eighty-two years. His death was eminently triumphant, and even after he had ceased to speak, his pallid countenance shone with a glory, and his glazing eye glowed with a rapture altogether indescribable.

Rev. Joshua Clarke, son of the former, was eminently distinguished, not only as a Christian minister, but as a citizen. He sustained with fidelity and trust several important town offices in the early part of his days, and as a member of the corporation for the College at Provi-

dence; was highly distinguished for classical and literary taste, as well as the faithful discharge of the laborious and varied duties pertaining to that station. His patriotism and public spirit were continually exhibited during his long and honourable service in the legislature of the state; but it was chiefly in his position as a Christian minister, that his gifts and graces were brought into action, and his character displayed in all its beautiful and symmetrical loveliness. For this station he was eminently fitted both by nature and grace: a form lofty and commanding; eyes deep and dark as midnight; voice clear and musical. His preaching was powerful, and chiefly for this reason, it came from the heart. The church, during his ministration, was blessed with several revivals of religion. He travelled many journeys on business connected with the church, but finally rested from his labours in March, 1793, in the seventy-seventh year of his age.

Rev. John Burdick, his successor, was equally distinguished for eminent piety and natural ability. His discourses were marked by a fervid, yet gracefully simple eloquence. He was also eminent for faithfulness in discipline. No member under his auspices was retained in the church whose conduct or reputation could be a blot upon her bright escutcheon; yet no one could accuse him of injustice or partiality. His ministry was signally blessed by a powerful revival, in which more than two hundred persons were added to the church in one year. As a citizen, he was liberal, public-spirited, and benevolent. Incessant in his Gospel labours, he travelled much, visiting destitute churches, many of which he had assisted in organizing. He never received nor required a stated salary, but wrought at the useful and healthful occupation of husbandry. He was highly respected by other Christian denominations, and maintained the most friendly intimacy

with their ministers. He died in the seventieth year of his age, in 1802.

Rev. Abraham Coon, his successor, was ordained in 1798, and was very generally admired for solidity of judgment, copiousness of thought, and eloquence of delivery. He was frequently employed among other demominations to their great satisfaction. He died in 1813.

Rev. Matthew Stillman, his colleague, was ordained in 1804, and continued his ministry with great acceptance for nearly half a century. Elder Stillman, was a man of moderate ability, but he possessed, in an eminent degree, those excellencies of character and disposition, that are far more desirable than brilliancy of wit, or depth and variety of talent. Although others might be more admired, none were more extensively and universally beloved. In 1819, Elders William B. Maxson, Daniel Coon, Thomas V. Wells, and Amos R. Wells, are all reported as associated with Elder Stillman in the ministry of this church. In 1832 Christopher Chester is reported as licentiate. He was ordained in 1834, and continued in connexion with Elder Stillman, to administer Gospel ordinances to this church, until 1836, when Elder Coon became, for the second time, a resident minister in the place. Subsequently he assumed the pastoral relation in connexion with the church, which situation he still occupies.

Beside these ministers, others have been ordained by this church and that of Newport, who removed into other parts, and became the founders of new fraternities. Of these we may mention John Davis, of Burlington, Nathan Rogers, of Berlin, and Ebenezer David, afterwards chaplain in the American Army. Several members of this church have risen to places of trust and importance in the state. Their deacon, Daniel Babcock, held for a long time, the office of Assistant Governor in the upper house of

the legislature. Others have been elected to fill offices of responsibility in civil, judicial, and local affairs. As a community, they are noted for wealth and intelligence, for improvements in the useful arts, proficiency in scientific pursuits, and steady industrious habits.

This community, notwithstanding the numerous amicable dismissions that have been made from it to form other churches, still remains one of the largest and wealthiest in the connexion.

SECOND SEVENTH-DAY BAPTIST CHURCH, HOPKINTON,
RHODE ISLAND.

This church, a branch of the former, was organized in 1835, and Amos R. Wells became its first pastor, in which relation he continued for two years.

Rev. John Green assumed the pastoral charge in 1839, which he held until 1846.

Rev. Lucius Crandall, his successor, remained two years, and was succeeded by Rev. S. S. Griswold, the present incumbent.

THIRD SEVENTH-DAY BAPTIST CHURCH, HOPKINTON,
RHODE ISLAND.

This community, like the one last mentioned, is a branch of the First Hopkinton Church, and seceded from the present body in 1835. It may be observed, that previous to this separation the Hopkinton Church became very numerous, and built three meeting-houses for the accommodation of the different neighbourhoods. These meeting-houses are now occupied by the respective churches. This church, however, remained in a rather low and depressed condition, in consequence of being deprived of the services of a settled pastor, until 1845, when Rev. A. B. Burdick assumed the responsibility of that station. Rev. Charles M. Lewis, the present incumbent, was installed in 1848.

SEVENTH-DAY BAPTIST CHURCH, WESTERLY, RHODE ISLAND.

This church was organized in 1837, and was served by Henry Clarke as licentiate, and subsequently as pastor, for several years.

Rev. Jacob Ayres, the present incumbent, was installed in 1848. Elder Ayres, is the grandson of Rev. Jacob Ayres of the Marlborough Church, and he seems to have inherited Elisha's portion of the spirit and ability of his venerable ancestor. He possesses, in an eminent degree, one most rare and inestimable qualification for a gospel minister,—a remarkable talent in prayer.

SEVENTH-DAY BAPTIST CHURCH, PAWCATUCK,
RHODE ISLAND.

The distinct organization of this body took place in 1840, and Rev. Alexander Campbell became its pastor, in which connexion he remained until 1847.

Rev. Isaac More, his successor, was a convert to Sabatarian sentiments from the First-day Baptist denomination.

Rev. A. B. Burdick, the present pastor, was installed in 1848.

SEVENTH-DAY BAPTIST CHURCH, RICHMOND,
RHODE ISLAND.

This infant community was organized in 1843, and contains about twenty members. Its prospects, however, are highly encouraging, and it must be regarded as a very auspicious omen, that Rev. John Green has consented to assume the pastoral charge. Perhaps no one in the denomination is better calculated to encourage the timid and strengthen the weak.

SEVENTH-DAY BAPTIST CHURCH, SOUTH KINGSTON,
RHODE ISLAND.

This church, another infant community, was organized in 1843. Elder Henry Clarke is their present pastor.

Rev. Christopher Chester has also been a very efficient labourer in this region. His ministry has been blessed at different seasons with the outpourings of the Spirit of grace, and the hopeful conversion of many. This was particularly the case in 1841, when a First-day Baptist church, consisting of forty members, was gathered and organized altogether through his instrumentality. In 1847, he visited them again, and another revival was the consequence. In this the Seventh-day church participated.

EXTINCT CHURCH.

A church was organized, in 1791, at Oyster Pond, on Long Island, by Elisha Gillette, who came from New Jersey, 1789.

But he soon began to admit members who observed the first-day, in consequence of which intestine difficulties arose. This church soon fell into decay, and ultimately became extinct.

SECTION III.

SEVENTH-DAY BAPTISTS IN CONNECTICUT.

In the first settlement of this country, Baptists were persecuted by Pedobaptists, on account of their tenacity for believer's baptism; but all parties were united in oppressing and persecuting the Sabbatarians. Soon after the organization of the church at Newport, the sentiment, that the moral law was immutable and unchangeable, found

advocates in New London, Connecticut, where the spirit of persecution was under less restraint than it was in Rhode Island. There is an old work, which was written by a Friend, and published in Baltimore in 1698, and which gives a very detailed and circumstantial account of the sufferings of the dissenting parties in New England. According to his statement, no less than ten Sabbatarians were mutilated, imprisoned, and subjected to barbarous and cruel scourgings by their Puritanical brethren. Of these, John Rodgers, a member of the church at Newport, but a resident in New London, was fined, imprisoned, and sentenced to sit a certain time upon the gallows with a rope about his neck. Another, named Philip Rodney, who was a Seventh-day Baptist in sentiments, although not a member of the church, was scourged, and then deprived of one of his ears. Sometimes their meetings would be disturbed and broken up by the lawless violence of a mob. At others they would be fined, imprisoned, and maltreated for pursuing any ordinary business or labour upon the first day of the week; and such was the opposition to them, in many places, that a man who religiously observed the Bible Sabbath, would much sooner be subjected to fines and imprisonments, than if he had acknowledged it to be the Sabbath. These hostilities against the observers of the seventh-day, occasioned a remonstrance, addressed to the Governor of New England, by Peter Chamberlain, Senior Doctor of both Universities, and first elect Physician in ordinary to His Majesty's person. This somewhat abated the rage of persecution, although the Sabbatarians were continually exposed to great inconveniences. It does not appear, however, that any sect was ever extirpated by persecution, particularly one that had the testimony of Scripture upon its side, and flourished in an age of general inquiry.

SEVENTH-DAY BAPTIST CHURCH, BURLINGTON,
CONNECTICUT.

The distinct organization of this church took place in 1750, and Elder John Davis, who had been ordained at Hopkinton, became their first pastor. The place was then called Farmington, West Britain. This church, while yet in its infancy, was considerably weakened by the loss and removal of several of its most influential members. Other difficulties arose of a peculiarly trying and painful character, and few, if any, additions were made to their numbers for more than ten years. But previous to the decease of Elder Davis, which occurred in 1792, they were blessed with a precious revival, and the church received several additions. In the character of Elder Davis, we discover few points that are brilliant or remarkable, but many that are lovely and amiable. It is said, that he pre-eminently exemplified the Christian duty of loving his neighbour. His entire life exhibited a series of actions illustrative of that virtue. The quiet placidity of his mien, his venerable and dignified countenance, were long remembered with enthusiastic veneration by the people of his charge. His glory was not of this world—his name has never been ranked with those of ecclesiastial dignitaries, scholars, or civilians; but it was set in the Lamb's Book of Life—it was known to angels, and the spirits of just men made perfect.

Rev. Amos Burdick succeeded him in the pastoral care of the church, in which station he continued until his death, in 1803. The church, under his ministry, enjoyed great prosperity and union. Rev. Amos Stillman, for some time his colleague, was his successor. Elder Stillman, though subject to many temporal embarrassments, was a preacher of considerable ability and unblemished character; he was universally esteemed. In the autumn of 1807, he visited the

churches in New Jersey, where the Conference was being held, in which he presided and preached many times to great satisfaction. But on his return home, he caught the yellow fever, of which he died in 1807, in the forty-fifth year of his age. From the loss occasioned by the death of Elder Stillman, this church never recovered. A general declension in religious feeling almost immediately followed, and although meetings were regularly sustained a number of years, and the name occurs in the Conference minutes, it never after possessed that inestimable blessing, a stated pastor. From 1810, its decline was gradual but sure, and a few years since, it was publicly announced that the Sabbatarian church at Burlington had ceased to exist. Nevertheless, it must not be supposed that the Sabbatarians of this community apostatized from their ancient faith. Without a regular administration of gospel ordinances, there could be few, if any, additions to their numbers. Some of the old members were removed by death to that home where congregations never break up, and Sabbaths never end. Others have been the pioneers of Sabbatical sentiments, and the founders of new churches, in distant regions.

SEVENTH-DAY BAPTIST CHURCH, AT WATERFORD,
CONNECTICUT.

Soon after the organization of the Sabbatarian church at Newport, we find that John Rogers of New London, Connecticut, was fined and imprisoned, on account of his adherence to Sabbatical sentiments. Others were subsequently persecuted for the same cause; but they persisted in their adherence to the truth, and ultimately became the founders of a church at the place now called Waterford. The church was organized in 1784, and Rev. Davis Rogers became their first pastor. Their number was

sixteen; but soon after, several families emigrated from Hopkinton and settled among them. In 1804, Elder Rogers resigned the pastoral care of the church, and removed to Preston, Chenango County. He was succeeded by Rev. Jabez Beebe, whose ordination took place in 1796, and whose ministry was very acceptable, though not of a long duration.

Rev. Lester Rogers, his successor, was distinguished for sobriety of mien, and although not calculated to shine as the preacher of a promiscuous assembly, was very useful and acceptable as a pastor of this church. He died in 1822.

Rev. Lester T. Rogers,* the present incumbent, was licensed to preach in 1822, and ordained in 1824. Rev. Benedict Wescott, for some time his colleague, was licensed in 1828, and ordained in 1831.

SECTION IV.

CHURCHES IN NEW JERSEY.

The churches in New Jersey are large and efficient bodies, and date back to an early period in the history of the state. They were distinguished in early times, and when the denomination was in its infant state, for wealth and respectability of character, and for pastors of eminent piety and worth.

SEVENTH-DAY BAPTIST CHURCH, PISCATAWAY, NEW JERSEY.

This fraternity, the third Sabbatarian Church in America, was organized in 1705, and Rev. Edmund Dunham became their first pastor.

Elder Dunham had been for some time a leader in the

* In the autumn of 1850 Elder Rogers was removed by death.

First-day Baptist Church at that place, and was moreover extremely scrupulous in his observance of the first day. This led him to reprove one Hezekiah Bonham, for attending, upon that day, to secular concerns. Mr. Bonham replied by requesting his censor to prove from Scripture that the first day was holy by divine appointment. Upon examination, Mr. Dunham not only discovered that his point was untenable, but became in the end a zealous advocate of the sacred character of the seventh day. In a short time, the force of his arguments carried conviction to the minds of seventeen others, who formed a church, chose him for their pastor, and sent him to Rhode Island to be ordained. He served the church until his death in 1734, and was succeeded by his son, Rev. Jonathan Dunham. The talents of Elder Dunham were above mediocrity, and although he had not been favoured with literary advantages, his preaching was very effective, and he was greatly beloved by his brethren. In the earlier part of his ministry their first meeting-house was built, the church having formerly met for worship in private houses. It was erected upon a lot of one acre of land, which had been donated to them for that purpose by Jonathan Fitz Randolph. Elder Dunham, after serving this church upwards of forty years, rested from his labours in 1777, in the eighty-sixth year of his age. Rev. Jonathan Jarman, for some time his colleague, was ordained in 1772, but soon after removed to French Creek, in Pennsylvania. Subsequent to the decease of Elder Dunham, this church remained for several years without a pastor, but depended for ministerial assistance upon the occasional visits of travelling missionaries, or a precarious supply by first-day brethren. The church also suffered much from being near the seat of war, and in the vicinity of the ravages of the British army.

Rev. Nathan Rogers, in 1786, assumed the pastoral charge, and during that summer and autumn the church was blessed with a remarkable revival of religion, in which upwards of sixty were added to its numbers. During the same year, Rev. Elisha Gillette received ordination as evangelist, in connexion with this community, which relation he sustained for three years.

Rev. Henry M. Lafferty, for three years the colleague of Elder Rogers, was subsequently his successor in 1797, and continued to occupy the pastoral office until 1811, when he was succeeded by

Gideon Wooden, as licentiate, and subsequently as pastor, who served the church until 1825, when he was succeeded by

Rev. John Watson, whose ministry continued until 1840.

Rev. William B. Maxson, for eight years his colleague, was for one year his successor, when

Rev. Walter B. Gillette, the present incumbent, was installed. Beside these pastors, other ministers have, at different times, been connected with this church, who have removed to other fields of labour.

This church occupies a very pleasant situation, about thirty miles from the city of New York.

SEVENTH-DAY BAPTIST CHURCH, PLAINFIELD,
NEW JERSEY.

This church, a branch of the former, was organized in 1838, and Lucius Crandall, first as licentiate and subsequently as pastor, assumed the spiritual charge; in which relation he still continues.

Both these churches are very wealthy and highly intelligent, and occupy a distinguished position in the denomination.

SEVENTH-DAY BAPTIST CHURCH, SHILOH, NEW JERSEY.

This church dates to a very early period. So long ago as 1695, an itinerant minister of the Seventh-day Baptist persuasion, named Jonathan Davis, removed from Long Island to the State of New Jersey, where he settled near Trenton, and preached until his death, which occurred in 1750.

Elder Davis visited Cohansey, where his nephews resided, one of whom, also named Jonathan Davis, was a minister, and a principal agent in gathering this church, which was constituted in 1737, and consisted of twenty members, some of whom were emigrants from Piscataway. Elder Davis continued to serve this church until his death, in 1769. During his ministry their first meeting-house was erected. It stands on a lot of one acre of ground, which was donated to them by Mr. Caleb Ayars. The burial-ground, as might be supposed, contains many time-honoured monuments.

Rev. Jonathan Davis, his successor in the ministry, was of Welsh extraction, and the son of Rev. David Davis, a distinguished minister of the Welsh Tract Church. He was born in 1734, received ordination in 1768, and installed as pastor of the church upon the death of his predecessor, in which relation he continued until his death in 1785. Elder Davis was eminently distinguished for sound judgment, great stability, and moral worth. He was universally beloved, and the church, under his ministry, attained a considerable degree of strength and permanence.

Rev. Jonathan Jarman, for some time his colleague, removed to Cape May, where he died, but his remains were subsequently brought back to Shiloh for interment.

Deacon Philip Ayars was likewise considered a leader in this church, and an administrator of baptism.

Rev. Nathan Ayars was ordained in this church in 1786, and remained its pastor until 1810.

Rev. John Davis, youngest son of Elder Jonathan Davis, was for several years his colleague, and finally his successor. Elder Davis was ordained in 1807, and continued to serve the church until 1842, when, overcome with age and infirmity, he resigned the pastoral charge to

Rev. Azor Estee, who was succeeded in 1844 by

Rev. Solomon Carpenter, whose transfer to the China Mission left the church without a pastor. However, in the latter part of 1845 they secured the services of

Rev. Samuel Davison, a convert to the Sabbath, and a very able preacher, who remained for about two years, and was succeeded by

Rev. Giles M. Langworthy, whose illness and premature death left them again in a destitute condition.

During the past summer the church was served by Rev. Enoch Barnes, a very worthy man, and a convert to Sabbatarianism from the Methodist connexion.

Rev. George R. Wheeler is also a member of this church, but he resides at Salem, about ten miles distant. Mr. Wheeler and family were likewise converts to Sabbatical sentiments.

This church has been blessed with many auspicious revivals. One took place in 1807, and continued for a long time. It was very extensive, and about seventy were added to the church. Subsequently many precious seasons were enjoyed, but perhaps the greatest in-gathering occurred in the commencement of the year 1843, when about ninety were added to the church. This gracious visitation of the Holy Spirit commenced and continued through a meeting of days, in which Elder John Green and Elder Estee were the leaders. It was marked at first by a deep and unusual seriousness in the congregation, that gradu-

ally increased, and seemed to pervade every heart in the vast assembly. Meetings for prayer and religious inquiry succeeded, at which old and young attended, whose countenances were indicative of the various emotions of their souls. Some in a fixedness of look that seemed to say, "God and eternity are near;" some with a settled gloom and depression of countenance; some with marks of indescribable anguish; and some with the holiest and happiest serenity, placid and beautiful as the loveliest sky after a storm.

Sabbath after Sabbath scores of candidates of all ranks and ages, from the child of ten summers to the old man of seventy winters, came together requesting the ordinance of baptism, and what was most remarkable, the greatest order and propriety prevailed. There were no exhibitions of enthusiasm, no rapturous outbursts, or passionate exclamations. All was calm, sedate, and tranquil. Every one seemed to be impressed with a sense of the indescribable holiness of God, and the sinfulness of the human heart. Every one seemed to feel himself within the most holy place. There was confession, thanksgiving, and entreaty,—so humble, and yet so confiding,—so confiding, and yet so presumptuous,—so importunate, and yet so submissive. There were songs of praise and sighs of penitence. There were tears of holy joy, of exalted hope, of remorseful sorrow. From this church the sacred excitement extended to others, and many precious revivals occurred in the neighbourhood.

This community is at present engaged in building a new meeting-house, at a cost of five thousand dollars, having donated the old one to a school and society formed for educational and agricultural purposes.

This church was for a long time concerned in a very tedious affair relative to a lot of land in Philadelphia, which had been left by the will of Richard Sparks to the

Seventh-day Baptists for a burial-ground. The date of the will I have been unable to obtain, but it appears that Sparks was one of the Keithian Seventh-day Baptists; that he was baptized by William Davis, in 1699; and that he belonged to a church of our persuasion in Newtown, Chester County. He was a man of large property, and being determined to give his brethren some substantial proof of his regard, donated to them the before-mentioned lot, which, at that time was in the suburbs of the city, although at present it is nearly in the centre. It was used, for some time, as the burial-ground of the church, and upon a marble slab, placed in the wall by which it is surrounded, are inscribed the names of those who are interred within. Subsequent to the extinction of that church, and the removal of its members, many of whom emigrated to Shiloh,* it became a question whether the disposal of this property might not be effected, and the proceeds of the sale appropriated by the General Conference. Pursuant to this design, Caleb Shepherd, of Shiloh, was appointed as agent for the sale of said lot, with instructions to present a memorial to the Legislature of Pennsylvania, petitioning them to authorize its disposal for pecuniary compensation, or in exchange for other land more conveniently situated. But these tedious negotiations resulted in a manner the most unsatisfactory. The Legislature decided that according to the tenure of the will, their only right to it was founded upon their using it for burial purposes; and that therefore there could be no legal disposal made of it.

About this time the Conference, in its denominational capacity, withdrew all claim to it in favour of the Shiloh and Piscataway churches. Subsequently it was leased to a hose company; and afterwards sold by these churches to

* The large and respectable families of the Swinneys, Tomlinsons, and Thomases, were among the earliest members of the Shiloh Church.

Stephen Girard, by whom it was conveyed to the corporation of the city of Philadelphia, in whose possession it still continues.

SEVENTH-DAY BAPTIST CHURCH, MARLBOROUGH,
NEW JERSEY.

This church, a branch of the former, was organized in 1811, and Rev. Jacob Ayras became its pastor, in which relation he continued until his death, in 1838, having served the church nearly twenty-five years.

Rev. Samuel Davis, brother of Elder John Davis, of Shiloh, was for some time his colleague in the ministry.

Rev. David Clawson, his successor, was returned as licentiate in connexion with the church at Piscataway, in 1833; was ordained in 1836, and installed as pastor of this church in 1839, in which relation he still continues.

OBSERVATIONS.

It will be perceived that this Association embraces the oldest churches, and is emphatically the stronghold of Sabbatarianism. Most of them also have originated from ordinary causes. Those of Piscataway and Shiloh have each produced a branch. Three of those in Rhode Island originated from a remarkable revival, which progressed in 1837, under the ministrations of Elder John Green, in which sinners were converted to God by hundreds. All the older churches have been the seats of stated pastors; consequently they escaped, at least in former times, all the evils to be apprehended from frequent changes. These pastors, also, however deficient they might appear in the graces of elegant diction, were distinguished for sound reasoning and plain sense. Their zeal was tempered with moderation; their piety with rationality. If not very

scrupulous as to method and language, they were correct in their views, and orthodox in their principles. The themes of their discourses were the doctrines of the Gospel, and the nature of experimental religion, which they explained in a manner adapted to the capacities of their hearers. That much of this old-fashioned system is being done away with, is evident to the most casual observation. This profitable mode of preaching has been exchanged for one disposed to harp on opinions and debatable points. But, although a deep explication of mysterious subjects may look more wise, and excite, for the moment, more interest than to travel on in the old track, the tampering with matters beyond knowledge, to the neglect of plain but edifying subjects, will be attended by a general dearth of religious feeling.

SECTION V.

CENTRAL ASSOCIATION.

This body embraces all those large and respectable churches which are situated in the State of New York, east of the small lakes. Most of this great body of our denomination have been collected here within half a century. About ninety years ago, we first find traces of Sabbatarian sentiments in this extensive country. Since that period the dissemination of this scriptural truth has been slow but sure. Churches have one after another been constituted, which, taken as a whole, have occupied an important position, not only as to location, but likewise as to the tone of feeling which they have given to the efforts and enterprises of the denomination in benevolent and educational pursuits. They were among the earliest promoters of Domestic

Missions in the then destitute regions of their own and the Southwestern States. By their unwearied and active exertions, amid all the discouragements incident to poverty, limited means, and untoward circumstances, evangelists were sent out to disseminate the truth in those then destitute places, where, for many years past, flourishing churches and powerful auxiliaries have existed. They seem also to have first become interested in the subject of Sabbath schools, conference meetings, and monthly concerts for prayer. Their anniversaries are held at different places in their long range of territory, and so commodious and expeditious is the modern mode of travelling, that although the churches are spread along a distance of two or three hundred miles, yet the labour of attending them is but small, and more than repaid by witnessing the varied and beautiful scenery along the route. The very flourishing institution denominated the De Ruyter Institute, is located within the limits of this Association. It is situated, as its name imports, in the pleasant village of De Ruyter, on the southwestern part of the county of Madison. It was projected in 1835, and went into operation in 1837. The building is of stone, ninety-four feet front, and sixty-four in width, including the depth of the wings projecting backwards. It contains a chapel, a room for philosophic lectures, one for the library and society for natural history, six recitation rooms, and fifty-six students' rooms.

There is both a male and female department in the institution; and the faculty, by their ability and assiduity, have commended it to the good opinion of the public, among whom it has hitherto sustained a high reputation.

SEVENTH-DAY BAPTIST CHURCH, BERLIN, NEW YORK.

This church, the oldest body in this Association, was

organized in 1783, although many years previous, a number of Sabbath-keepers, principally members of the Sabbatarian churches in Rhode Island, had removed into these parts, being among the first settlers of the place. Of these, the large and respectable families of the Coons, Greenmans, Crandalls, Greens, and Randalls, were most distinguished for enterprise and intelligence. They occupied a very pleasant situation in the northeasterly parts of the State of New York, adjoining Massachusetts. The place was first called Little Hoosack, and the Sabbatarians resided in the towns of Berlin, Petersburg, and Stephentown, in which branch churches have since been established.

After the organization of the church, Rev. William Coon, from Hopkinton, became their first pastor. Elder Coon was a man of great natural ability, and was so pre-eminently blessed in his ministry, that nearly two hundred persons were added to the church in one year. He died in 1801. He was highly esteemed by Mr. Van Rensselaer, then deputy governor of the state, who bestowed upon him a valuable farm, and contributed liberally towards defraying the expenses of their new meeting-house.

Rev. Asa Coon, his nephew and successor, officiated in the ministry but a few months, when he was removed by death.

Rev. William Satterlee received ordination in 1805, in the thirty-seventh year of his age, and was immediately installed as pastor of the church, in which relation he still continues. Elder Satterlee has been emphatically a father in Israel. Thousands have walked in more brilliant paths, have risen to loftier stations, and acquired more extensive renown, but perhaps no one has been more really useful as a Christian minister. In his family, in the church, in the conference, he was equally amiable, equally attentive to the desires of others, and equally anxious to do good.

While others pursued the phantom of popularity, Elder Satterlee remained content with the applause of his own conscience, and his brethren were so well aware of his ability and paternal character, that for many years he was unanimously chosen Moderator of the General Conference.

Under his ministry the church became another mother of churches, and nursery of ministers, besides producing several eminent characters.

Rev. James H. Cochran was installed as assistant pastor in 1849.

SEVENTH-DAY BAPTIST CHURCH, PETERSBURG, NEW YORK.

This community, a branch of the Berlin Church, was organized in 1829, but remained until 1835 without a pastor, when Bethuel C. Church became a licentiate in their connexion, where he continued for one year.

Rev. Azor Estee, his successor, was licensed in 1836, and received ordination in the autumn of the same year. In 1841, he resigned the pastoral charge of this church to Jared Kenyon, who continued in its service as licentiate until 1844, when Elder Estee returned to them again.

Rev. William B. Maxson was resident here in 1845.

Rev. James Summerbell was ordained, pursuant to the request of this church, in 1849, and was immediately installed as pastor.

SEVENTH-DAY BAPTIST CHURCH, NEW YORK CITY.

This church was organized in 1845, although Sabbatarians had resided in Brooklyn and its vicinity for a long time previous. They have a large and commodious meeting-house. Rev. T. B. Brown is their present pastor.

SEVENTH-DAY BAPTIST CHURCH, ADAMS, JEFFERSON
COUNTY, NEW YORK.

This church was organized in 1822, and Rev. William Green became its first pastor, which relation he sustained with great acceptance until 1841, when

Rev. Eli S. Bailey assumed the pastoral charge for one year, and was succeeded by

Rev. Joel Green, who, in 1845, resigned his station to Rev. G. M. Langworthy.

Rev. Alexander Campbell is the present incumbent.

This church has been blessed with several revivals of religion, and is a very efficient community. Unlike some of its sister churches, it has always been in a sound and healthy condition, and at present holds a high rank among the most decided friends of all the principles and institutions of the denomination.

FIRST SEVENTH-DAY BAPTIST CHURCH, BROOKFIELD,
NEW YORK.

As early as 1791, several members of the Hopkinton Church emigrated to this place and began a settlement. The country at that time was wild and uninhabited. Hills and valleys were covered with forests in all their primeval majesty, through which the wild deer and the Indian roamed. But the hand of industry soon wrought a wonderful transformation in this now beautiful country. The woods disappeared. Green pastures and yellow harvests waved in the valleys. The hills were crowned with cottages, homely, indeed, but delightful, for they were the abodes of piety and content. There was temporal comfort and prosperity. There was spiritual happiness and godly hope. The Sabbath was neither forgotten nor neglected. It was linked with too many hallowed memories, too many sweet

and pleasant associations, too many blessed reminiscences of home, of kindred, of heaven, ever to be deserted by those who were exiled by the force of circumstances from the delightful scenes of their youth. Meetings were instituted, and continued from house to house, and many precious seasons were enjoyed before the organization of the church.

In the autumn of 1797, they were visited by Elders Burdick and Coon, of Hopkinton, and by them constituted a church in sister relation. They numbered at first but twenty members.

Rev. Henry Clarke became their first pastor, in which relation he continued until 1829.

Rev. Eli S. Bailey received ordination in 1819, and the same year became associated with Elder Clarke in the ministry.

Rev. Daniel Coon removed from Hopkinton the same year, and became a resident in connexion with this church.

Rev. William B. Maxson assumed the pastoral relation as assistant of Elder Clarke, in 1823, and remained until 1833.

Rev. John Green, his successor, continued four years, and was succeeded by

Rev. Sebeus M. Burdick, who, in 1841, resigned the office to

Rev. William B. Maxson, who remained for two or three years, and was succeeded by

Rev. O. P. Hull, for a short period, when Elder Maxson, the present incumbent, was again installed.

Several licentiates have, at different times, been connected with this church. Of these we may mention Charles Card, in 1832, and more recently, Charles M. Lewis, Waitstill Phillips, and David Burdick.

SECOND SEVENTH-DAY BAPTIST CHURCH, BROOKFIELD,
NEW YORK.

This community, a branch of the First Brookfield Church, was organized in 1823, and Eli S. Bailey became its first pastor. Under his ministry the church enjoyed several of those auspicious seasons denominated revivals of religion, and continued many years in a state of general peace and prosperity. Elder Bailey was educated for the medical profession, which he pursued for some time with eminent success. At this period neither his habits of life nor associations gave promise of his ever becoming a Christian minister; but, notwithstanding that his profession was one of honour, and opened before him a fair path to wealth and eminence, his heart turned towards the task of winning souls to God. In 1839, James Bailey was associated as licentiate, and subsequently as elder, in the ministry of this church. Rev. Samuel B. Crandall succeeded in 1842, and continued for one year, when Elder Bailey again assumed the spiritual charge, which he continues to exercise.

THIRD SEVENTH-DAY BAPTIST CHURCH, BROOKFIELD,
NEW YORK.

This church, like the former, originated from the First Brookfield Church, and was also organized in 1823.

Rev. Daniel Coon became its first pastor, in which relation he continued until 1836.

Rev. Samuel B. Crandall, his successor, and the present incumbent was licensed in 1831, and ordained in 1832, since which period, with the exception of one year, he has been connected with this church.*

* Since the above was written, this church has been visited by a most extraordinary and afflictive dispensation of Providence. Elder Crandall, supposed to be labouring under a temporary fit of insanity, put a period

SEVENTH-DAY BAPTIST CHURCH, TRUXTON, NEW
YORK.

Originally, this church was composed of emigrant members from the First Brookfield Church. Its distinct organization took place in 1824. In 1826 it became the seat of Rev. Alexander Campbell, who remained until 1833.

Rev. Zuriel Campbell, his successor, was licensed in 1835, and ordained in 1838. Subsequent to his removal, which took place in 1839,

Rev. Russell G. Burdick, assumed the spiritual care for one year. He was followed by Elias Rogers as licentiate, who, in 1844, was succeeded by Solomon Coon, and Varnum Burdick, in the same capacity. Varnum Burdick is the present incumbent.

SEVENTH-DAY BAPTIST CHURCH, DIANA, LEWIS COUNTY,
NEW YORK.

This church originated from a small company of Sabbatharians who removed from Brookfield, several years ago, and who, although deprived of sabbatical and sanctuary privileges, nevertheless maintained prayer and conference meetings, and exhibited in their daily walk and conversation an exact conformity to their holy vocation. Recently several influential and highly respectable families in this vicinity have embraced the Sabbath, and in 1846, a church was organized consisting of sixteen members, with prospects of large additions at an early period. It is supplied with ministerial assistance by the Missionary Society.

SEVENTH-DAY BAPTIST CHURCH, DE RUYTER,
NEW YORK.

This church, originally composed of emigrants from the to his existence by suspending himself from a beam in his barn, in September, 1850.

Berlin and Hopkinton communities, was constituted in 1806. David Davis became their first pastor.

Rev. John Green, his successor, was ordained to the work of the ministry in 1819. A well-written biography of Elder Green would be most edifying, as perhaps no other minister in the denomination has been the leader in so many auspicious revivals. In numerous instances, his visitations to the churches have been accompanied with the most remarkable outpourings of the Spirit of grace. Indeed, so often has this been the case, that long since it became proverbial among the people, and a promised visit from Elder John Green was considered as the sure precursor of a reformation. It is no wonder, therefore, that this venerated man is, with few exceptions, so universally beloved and respected, for multitudes look up to, and regard him as their spiritual father. It is no wonder that the aspersions of malice, and the machinations of envy have been unable to destroy his credit or his influence with the denomination at large. Yet this man, who has received so many seals to his ministry, and whose presence to the churches is so auspicious, is a plain old-fashioned man, neither skilled in logic nor taught in the schools. He has none of the polish or blandishments of modern eloquence, no affectation of learning, no parade of jingling phrases or high-sounding words.

O how many of our young men, who discourse learnedly of preparatory studies for the ministry, might, with infinite advantage, sit at the feet and learn of this Shamgar in the churches, who, coming from the fields of honest industry to the pulpit, has been more instrumental in winning souls to God, than most of the scholars who have come to the contest elate with the honours of a full collegiate course. Like a certain remarkably effective preacher of old, who came into the ministry with hands undried from the fisherman's net, or like another, of some account at one time in

the churches, who wrought at a useful occupation that he might not be burdensome to any, Elder Green was undoubtedly called and set apart as a chosen vessel, by the Spirit of truth. What weeping sinner, what returning backslider, ever thought or inquired whether he was skilled in algebraic problems, Hebrew nouns, or Greek verbs? Learning to such a preacher would not and could not be any help; it might be a hindrance. It might lead him to trust in earthly availments, and make him forget in what his great strength lay. Have we not reason to fear that a vain trust in learning and temporal advantages is the Delilah that has shorn the locks from so many spiritual Samsons, and rendered them powerless before their enemies? It would be a difficult matter to attempt an analyzation of the sermons of Elder Green, or to show in what the secret of his success consisted. No one, while listening to his discourses, would think of applying to them the ordinary tests of criticism; indeed, no one would be half so much pleased with the speaker as displeased with himself. He would probably forget the time, the place, and the congregation, and see himself transported at once to the bar of God, with the world in flames. His cogitations would not be, "Oh, what a learned and beautiful discourse!" but "Oh, wretched man that I am!" or, "Oh, blessed Jesus, how wonderful is thy love and goodness!" Yet in these sermons, so remarkably effective, there does not appear the least striving for effect, no attempt to enlist the passions of the auditory, no forced and laboured ejaculations; but the attention is first engaged by the voice, the look, the manner, the appearance of the speaker; our interest increases with his amplification of the subject, and his application of it every one that hears must feel.

Elder Green remained at De Ruyter until 1826, when the church was for some time without a pastor.

Rev. Alexander Campbell, his successor, was installed in 1834, and remained for several years.

Rev. James Bailey succeeded him in 1842, and remained until 1848.

Rev. James R. Irish, Principal of the De Ruyter Institute, is the present incumbent.

Many licentiates, in connexion with the Literary Institution, have at different times officiated in this church.

SEVENTH-DAY BAPTIST CHURCH, HOUNSFIELD,
JEFFERSON COUNTY, NEW YORK.

This church originated from the Seventh-day Society in Adams, and was constituted in 1841, William Green assuming the pastoral charge, in which relation he still continues.

The services of a settled pastor are, to these infant churches, of inestimable value.*

SEVENTH-DAY BAPTIST CHURCH, LINCKLAIN, CHENANGO
COUNTY, NEW YORK.

This church was organized in 1831, and Sebeus M. Burdick became its spiritual guide.

In 1839, G. M. Langworthy and Thomas E. Babcock were returned as licentiates in its connexion, but Elder Burdick, in 1842, assumed its parochial charge for the second time. He was succeeded, in 1846, by the Rev. Joshua Clarke.

* Since writing the above, I have been verbally informed that Elder Joel Green was called to preside over the church at Hounsfield, as colleague to Elder William Green, to the great dissatisfaction of the latter, and in consequence of which, such a great difficulty arose, that the ministrations of both were suspended,—but I will not vouch for the accuracy of this statement.

At present it is supplied with ministerial assistance by the brethren at De Ruyter, of the church in which place it is a branch.

SEVENTH-DAY BAPTIST CHURCH, OTSELIC, CHENANGO
COUNTY, NEW YORK.

This church was organized in 1830, and Ephraim Curtiss became its pastor. Elder Curtiss was a man of distinguished merit and great promise. His talents and services were of inestimable value to this infant community; but the Great Head of the church was pleased, for wise but unseen purposes, to remove him from earth while yet in the noon of his days. His decease, combined with other causes, has contributed to keep this church in a backward state. For a long time their harps were hung upon the willows, and although they remained inflexible in their attachment to the great distinctive principles of the denomination, and supported sabbatical ordinances in a regular manner, they have been blessed with few additions to their numbers.

Rev. Joshua Clarke, their present pastor, was installed in 1847.

SEVENTH-DAY BAPTIST CHURCH, PRESTON, CHENANGO
COUNTY, NEW YORK.

This church dates back to a very early period. In 1804, Davis Rogers, who had been ordained in 1784, with several members of the Waterford (Connecticut) Church, emigrated to this place, where they organized a church, which, under his ministry, continued for a long time in a flourishing condition. In 1818, it was admitted into the Conference, at which period David Davis was associated with Elder Rogers in the ministry. The death of Elder Rogers,

which, as I am informed, occurred about 1832, left this weak and sickly community in peculiarly trying and painful circumstances, and the members became scattered like sheep without a shepherd. Subsequently they were gathered and the church reorganized by Elder Benedict Wescott, of Waterford, in 1834. This worthy and useful man then assumed the spiritual charge of the scattered flock, in which relation he continued until 1842.

Rev. Varnum Hull, his successor, was ordained in 1843, and continued to serve this church for four or five years.

Rev. Joshua Clarke, the present incumbent, is connected both with this and the Sabbatarian community at Otselic.

SEVENTH-DAY BAPTIST CHURCH, RICHLAND, OSWEGO
COUNTY, NEW YORK.

This infant community was gathered and organized in 1845. Though few in number, they give promise of great efficiency.

Rev. Elias Burdick is their pastor.

SEVENTH-DAY BAPTIST CHURCH, SCOTT, CORTLAND
COUNTY, NEW YORK.

This church was originally composed of members from the Berlin and Rhode Island Churches. Of these we may notice the large and respectable families of the Burdicks, Babcocks, and Hubbards, who, even to this day, are the bone and sinew of the Scott fraternity. It was organized in 1820, and William B. Maxson became its first pastor, and Holly Maxson the first deacon. It is justly due to the memory of this venerable man to remark, that for piety, disinterested benevolence, and every amiable and Christian grace, he has rarely been equalled and never

excelled. Mild and equable in disposition, complacent and affable in manner, he was particularly qualified to soften animosities and settle difficulties; while the uniform estimation in which he was held, and the known impartiality of his decisions, caused him to be chosen as umpire and arbitrator in all disturbances and divisions of whatever kind. His memory is still venerated, and the most honourable testimonies to his merit are yet borne by the community where he resided. His death was in character with his life. He died repeating

“Jesus can make a dying bed
Feel soft as downy pillars are.”

Rev. Joel Green was licensed in 1823, and ordained, agreeably to the request of this church, in 1824, in which connexion he continued until 1840.

Rev. Job Tyler, for a long time his colleague, was also licensed in 1823, and received ordination in 1825.

Rev. Orson Campbell, of Berlin, assumed the spiritual guidance of this church, in connexion with and during the prolonged absence of Elder Green, in 1838 and 1839.

Rev. Russell G. Burdick, the present incumbent, succeeded to the parochial care of this church in 1842.

This church has been blessed with several powerful and extensive revivals, and twice to my remembrance these auspicious seasons occurred during the visitations of Elder John Green. These religious excitements were generally attended with extraordinary exhibitions. Sometimes nearly every individual in the congregation would be prostrate upon their knees, while a mingled utterance of screams, wailings, prayers, notes of grief and joy, would rise in one deep chorus. Ever and anon some sinner who felt his burden removed would burst out in a song of triumph and

loud hosannah; others, who had been groaning for hours in the deepest agony, or sitting silent, sullen, and dejected, like images of unutterable woe, would arise with a glory upon their countenances, and words of praise and exultation on their lips. Many entirely lost the use of their limbs, and lay a long time as if entranced. At these meetings there would generally be several ministers, who would officiate at the same time in different parts of the congregation, some in exhortation, some in praying for the distressed, and some in arguments with opposers, who considered such proceedings the height of fanaticism.

FIRST SEVENTH-DAY BAPTIST CHURCH, VERONA,
ONEIDA COUNTY, NEW YORK.

This church was organized in 1820, although several years previous a number of families of Seventh-day Baptists had removed from Hopkinton and settled in this place, where they kept up meetings on the Sabbath. The large and respectable family of Williamses appears to have been the principal support of this infant church, which, until 1842, remained without the services of a settled pastor, when

Rev. Charles M. Lewis assumed the spiritual charge.

Rev. Christopher Chester, his successor, was installed in 1848.

A branch church was organized at Schenectady in 1834. John Maxson became its deacon, but so far as I am aware it never had a settled pastor. It continued only a few years. A church was likewise organized in Baltimore the same year, which long since ceased to exist.

SECOND SEVENTH-DAY BAPTIST CHURCH, VERONA,
ONEIDA COUNTY, NEW YORK.

This church, a branch of the former, was organized in

1837, but remained in a destitute condition until 1842, when Rev. Elihu Robinson became its pastor, in which relation he continued for several years.

At present they have no settled pastor.

SEVENTH-DAY BAPTIST CHURCH, WATSON, LEWIS
COUNTY, NEW YORK.

This church was organized in 1841. Joshua Clarke and William G. Quibell were recognised as licentiates in its connexion. Subsequently they received ordination, and the latter assumed the parochial charge, in which he still continues.

This church, although in its infancy, gives great promise of future efficiency and usefulness.

SEVENTH-DAY BAPTIST CHURCH, NEWPORT, HERKIMER
COUNTY, NEW YORK.

This small but interesting community was formed in 1838. It has received ministerial assistance from the Missionary Society at different times, although deprived of the services of a settled pastor.

Elihu Robinson officiated as licentiate in this place for a short period.

EXTINCT CHURCHES.

In 1820, a branch of the Berlin Church was organized in Fox Township, Clearfield County, Pennsylvania, which continued for several years in a flourishing condition. In 1822, John Bliss was ordained to the work of the ministry, and subsequently Jeremiah Bliss was returned as licentiate. But many evil influences were at work, which this church, always weak and feeble, was unable to withstand. Its de-

cline may be dated from 1832, since which period it gradually sunk, its members removed into other parts, and finally it ceased to exist.

It may be conceded that neither legal enactments, penal statutes, nor popular customs, can suppress the course of truth, or prevent the exercise of its legitimate effects upon the minds of men. The progress of our denomination, notwithstanding the adverse circumstances and many disadvantages under which we have laboured, has been steady and unceasing; and although many of our churches are in a state of infancy, their numbers are respectable, and their influence considerable.

Many ministers who have arisen in these fraternities, have removed thence into other parts. Ministers distinguished for evangelical enterprise and fervent zeal, some of whom have been among the first pioneers of the gospel in the western regions.

In connexion with these churches are some very efficient High Schools, and one Literary Institution of a higher class. It is true that these institutions are not of a theological character; nevertheless, they are important appendages of the denomination, and, if well managed, will become what is most needed, and will confer immense benefits upon the community at large. The general diffusion of knowledge will elevate the moral and intellectual standard, and will be the sure forerunner of higher ministerial attainments, and the better management of the churches.

SECTION VI.

WESTERN ASSOCIATION.

The churches embraced in this Association, are situated on what was formerly considered missionary ground, al-

though some of them are at present among the most efficient bodies in the denomination. The principal ornament of this section is the Alfred Academy, a very flourishing literary institution, of a high classical character. It appears to have originated from a High School, and went into operation two or three years previous to the De Ruyter Institute.

FIRST SEVENTH-DAY BAPTIST CHURCH ALFRED, ALLEGHANY COUNTY, NEW YORK.

This church was originally composed of emigrants from the Rhode Island and New Jersey fraternities, and was constituted in 1816. The region at that time was extremely destitute, and these pioneers of our faith were required to undergo many hardships, and experience great deprivations in the prosecution of their schemes. Generally their means were moderate, and their worldly advantages limited; but they were zealous for the truth and rich in faith. They found a wilderness, here and there broken by the hand of man: they left smiling fields and growing villages. They found penury and destitution: they left wealth and plenty. They found a region where the songs of David were not repeated, where the Sabbath was not observed: they left flourishing schools and churches. Did they live in vain?

Rev. Amos Satterlee was installed as pastor of the Alfred Church in 1820, which station he filled with great acceptance for several years.

His successors, Daniel Babcock and Richard Hull, were ordained in 1824, and remained with this church about fifteen years, when they removed to other fields.

Rev. James R. Irish became their pastor in 1837, in which relation he continued until 1846.

During the ministry of these brethren, the church has been blessed at intervals with many precious revivals; and it appears to have been from the first in a sound and healthy condition.

Rev. Hiram Cromwell, his successor, remained for only a short period, and was succeeded by

Rev. N. V. Hull, the present incumbent.

Elder Hull is endowed with talents of the very highest order, and perhaps no minister in the denomination is better qualified to shine in a promiscuous assembly. His fine understanding, ready wit, and brilliant imagination, are united to the most fascinating powers of oratory, a demeanour of princely elegance, and the highest style of manly beauty. His services either as a settled pastor, or visiting evangelist, have been highly efficient in this region, and his preaching has been attended with many powerful revivals.

SECOND SEVENTH-DAY BAPTIST CHURCH, ALFRED, ALLEGHANY COUNTY, NEW YORK.

This church, a branch of the former, was organized in 1831, and Elder Ray Green became its pastor. In 1835 Clarke Potter and N. V. Hull were returned as licentiates in its connexion. In 1842, Amos Burdick was also licensed, who continued to serve this church after the removal of Elder Green, until 1844, when

Rev. James H. Cochran assumed the pastoral charge.

He was succeeded by Amos Burdick and P. C. Witter, the present incumbents.

FIRST SEVENTH-DAY BAPTIST CHURCH, GENESEE, NEW YORK.

This church was organized in 1827, and Henry P. Green served as licentiate until 1835, when his ordination took place. Under his ministry, which continued until 1847,

the church received many additions, and became a large and efficient body.

Rev. James Bailey, his successor, was installed in 1848.

SECOND SEVENTH-DAY BAPTIST CHURCH, GENESEE,
NEW YORK.

This church, a branch of the former, was organized in 1834, and was served by Prentice C. Maine as licentiate, for some time. At present it has no settled pastor, but is supplied with ministerial assistance by travelling missionaries.

THIRD SEVENTH-DAY BAPTIST CHURCH, GENESEE,
NEW YORK.

This church, likewise a branch of the former, was organized in 1842, but remained until 1843 without a settled pastor, when their spiritual charge was assumed by L. D. Ayres, who remained until 1847.

Rev. H. P. Green, the present incumbent, was installed 1848.

SEVENTH-DAY BAPTIST CHURCH, CLARENCE, ERIE COUNTY,
NEW YORK.

This church was organized in 1828, although Sabbatarians had for some time previous been among the inhabitants of the country, and maintained worship upon their holy day. They remained for a long time without a pastor, but, in 1838, Rev. Nathan V. Hull consented to settle among them. In 1839, James H. Cochran was returned as licentiate, and subsequently, in 1846, as pastor.

At present they have no settled minister.

SEVENTH-DAY BAPTIST CHURCH, FRIENDSHIP, NEW YORK.

This community, like that of Alfred, dates back to an early period. It originated, likewise, from an emigration

of the members of older churches. Between the years 1812 and 1820, many families in connexion with the New Jersey fraternities removed to this place, and became the pioneers of our faith in its then lonely regions. In 1824 a church was constituted. Rev. John Green became its first pastor, in which relation he continued until 1833, when

Rev. Walter B. Gillette succeeded him, and remained until 1842, when he removed to another field.

Rev. Zuriel Campbell followed, who continued until 1845.

Rev. A. A. F. Randolph, his successor, had been for some time his colleague.

Rev. B. F. Robbins, a man of deep piety and irreproachable character, who embraced the Sabbath in 1845, is the present incumbent.

A short time since Elder John Green visited this place, and his presence, as usual, was attended with a gracious revival.

SEVENTH-DAY BAPTIST CHURCH, HARTSVILLE, ALLEGHANY
COUNTY, NEW YORK.

This infant community, a branch of the Alfred Church, was organized in 1847.

Rev. Hiram Cornwell is its present pastor.

It gives a cheering promise of future efficiency and usefulness.

SEVENTH-DAY BAPTIST CHURCH, HAYFIELD, PENNSYLVANIA.

This church is the oldest one in this Association, and originated from the Keithian Seventh-day Baptists, who, in 1770, resided in the neighbourhood of Philadelphia. About this time it appears that Rev. James Dunn, with

several families of Sabbatarians, removed to this place, where he instituted meetings and organized a church, over which he assumed the pastoral relation. Elder Dunn lived to be very old, but some time previous to his decease, his reason failed, and he became partially insane. This misfortune, combined with other disadvantages, brought the church into a state of deep depression. In 1821, Rev. John Davis, of Shiloh, made them a visit, and by their unanimous request ordained Isaac Davis to the work of the ministry. Subsequently, however, the church remained in very low circumstances, and in 1829, at which time it was admitted into the General Conference, it only numbered twenty-four members, and was without a settled pastor.* Beside the occasional visits of missionaries, it remained thus destitute until 1836, when

Rev. Job Tyler removed into that region and assumed the pastoral charge.

Rev. Thomas B. Brown, his colleague in 1840 and 1841, and subsequently his successor, was installed in 1842, and continued until 1844.

Morris Cole succeeded him as licentiate, in which relation he served the church until 1846, when

Rev. A. A. F. Randolph, the present incumbent, was installed.

SEVENTH-DAY BAPTIST CHURCH, INDEPENDENCE,
NEW YORK.

This church was organized in 1834, with very auspicious prospects, and

Rev. Stillman Coon became its pastor, in which relation he continued until 1842, when, being transferred to another

* For all the incidents relating to the early history of this organization, I am indebted to Rev. John Davis, of Shiloh.

field, the church was served by Decatur M. Clarke, as licentiate, for two or three years.

Rev. Sherman S. Griswold, assumed the parochial charge in 1845, and continued two years.

Rev. T. Babcock, the present pastor, was installed in 1848.

SEVENTH-DAY BAPTIST CHURCH, WIRT, ALLEGHANY
COUNTY, NEW YORK.

At a very early period in the history of this district, Sabbath-keepers were found among its inhabitants, chiefly emigrants from the older settlements, but they were not gathered and arranged into a church until 1827. Subsequent to that period they remained in low and depressed circumstances, which may be chiefly attributed to their want of the services of a settled pastor. Recently, however, they have been mostly supplied with ministerial assistance by

Rev. James L. Scott, until 1845, when they engaged the services of

Rev. Zuriel Campbell for one year; who was succeeded by Rev. Thomas E. Babcock.

C. T. Champlin, the present incumbent, is a licentiate.

SEVENTH-DAY BAPTIST CHURCH, SCIO, ALLEGHANY COUNTY,
NEW YORK.

This church was organized in 1834, but remained for a long time without many additions, or the services of a settled pastor.

Rev. Ray Green assumed the parochial charge in 1845, and continued until 1847.

Rev. Rowse Babcock, the present incumbent, was installed in 1848.

In reviewing the progress of Sabbatarianism within the bounds of this Association, we find abundant reasons for

encouragement. An interest hitherto unprecedented in the modern history of the Sabbath-keepers, has been awakened. Many have embraced the truth in opposition to the popular sentiments of the day, among whom are several ministers of eminent talent and piety, who may be reckoned as pillars in the cause of God.

The number of churches has proportionately increased, but it must be confessed that many of them are infant bodiés, utterly unable to support the pastor whose services they require, and without whose presence they can never rise to any degree of strength and usefulness. They want such pastors as the Hopkinton, the Berlin, the Piscataway, and the Shiloh Churches possessed during the first century of their existence. Men who could preach the truth for its own sake, who could share with and for their brethren—live as they did—dress as they did—and even work as they did.* Under such plain but substantial guidance, these churches all rose to great spiritual strength and permanence. Whatever honour belongs to him who is instrumental in gathering and organizing a church, much more is justly due to the one, who, at the expense of personal sacrifices and temporal inconveniences, adopts the spiritual infant, administers to its necessities, leads it through the green pastures and by the still waters of the heavenly pilgrimage, and finally brings it to such a degree of maturity that it is able to go alone. It is a lamentable fact, that some of these churches for the want of such leaders are even now threatened with extinction. Upon whom in such cases must the delinquency rest?

* One of these fathers, who was considered no mean preacher in his day, and who was instrumental, not only in organizing, but in supporting and bringing to maturity an infant church, used to remark that he desired no better time for studying a sermon than when following the plough.

SECTION VII.

SOUTHWESTERN ASSOCIATION.

Most of the churches embraced in this confederacy are of recent origin. Many of them occupy highly advantageous situations in the broad, the bright, the glorious West, and give every promise of rising to future eminence and usefulness.

SEVENTH-DAY BAPTIST CHURCH, NEW SALEM, HARRISON COUNTY, VIRGINIA.

The history of this church, the oldest one in this Association, is highly interesting. It appears that in 1745, a company of Sabbath-keepers, including one John Davis, removed from Rhode Island, to a place called Square, in Monmouth County, New Jersey. Here they organized a church, and sent said Davis back to Westerly to be ordained, which was done in 1746. They remained here nearly forty years, when the whole church, men, women, and children, emigrated to the place that their descendants now inhabit in Virginia. They went in wagons, drove their cattle, and the cavalcade was many days in performing their journey. Their venerable minister continued with them for many years. He was also assisted by one Jacob Davis, who was esteemed as a very amiable man and worthy minister.

Rev. John Davis his son and successor, was installed about 1800, and continued to serve the church for a number of years. Zebulon Maxson, Peter Davis, and Lewis A. Davis, were likewise associated with him in the ministry at different times, and

Rev. Peter Davis finally succeeded him in 1834, in which relation he still continues.

Ezekiel Bee is a licentiate in connexion with this church.

SEVENTH-DAY BAPTIST CHURCH, LOST CREEK, VIRGINIA.

This church was constituted in 1805, and the large and respectable family of Bonds—its first originators—appear to be still its principal supporters. Richard Bond, while a resident in Maryland, became convinced of the sacred character of the seventh day, from reading the Bible alone. Once convinced of his duty he was not slow in performing it; but embracing the Sabbath, he instituted weekly religious meetings in his family, and was, for a long time, the priest of his household. Subsequently he emigrated to Virginia, and became the founder of the Lost Creek Church. This church has never been large, and for a great proportion of the time it has been without the services of a stated pastor, but the fact of its steady and uniform course amidst these privations, affords conclusive evidence of the valuable materials of which it is composed.

Richard C. Bond, the present incumbent, was installed in 1843.

SEVENTH-DAY BAPTIST CHURCH, HUGHES RIVER, VIRGINIA.

This church, a branch of the former, was organized in 1833. It is in a very weak and depressed condition, containing only seven members.

SEVENTH-DAY BAPTIST CHURCH, SOUTH FORK, HUGHES RIVER, VIRGINIA.

This church, another branch of the eldest fraternity, was constituted in 1842. It contains only nineteen members, and was served by Asa Bee and Joshua S. Davis, as licentiates.

SEVENTH-DAY BAPTIST CHURCH, NORTHAMPTON,
CLARKE COUNTY, OHIO.

This church originated from a division, on the temperance question, in the Sabbatarian church at Pike, in the same county. It was organized with seventeen of the seceding members, in 1837. In 1840, it was blessed with a precious revival, and received many additions.

Rev. Samuel Babcock is the present pastor, assisted by L. Lippencott as licentiate.

SEVENTH-DAY BAPTIST CHURCH, PIKE, CLARKE COUNTY,
OHIO.

This church was constituted in 1824, although Sabbatarians had for some time previous resided in that region.

Rev. Simeon Babcock and Rev. Samuel F. Randolph, were for several years connected with these churches, under whose ministry they were greatly blessed, and the fraternity under consideration numbered 102 members. Subsequently, however, it fell into a decline. The secession of a part of its members, the death and removal of others, combined with other causes, left it in a very weak condition. In 1842, James B. Davis was a licentiate in its connexion. At present it has no stated pastor.

SEVENTH-DAY BAPTIST CHURCH, PORT JEFFERSON,
SHELBY COUNTY, OHIO.

This church was organized in 1840, and contained nineteen members. It is in a very pleasant situation, and gives great promise of future usefulness.

Rev. Lewis A. Davis has been the father, and is the pastor of this church.

SEVENTH-DAY BAPTIST CHURCH, SCIOTA, OHIO.

This church was organized in 1842, by emigrant mem-

bers from Scott and Brookfield. It is situated in a very pleasant country, and will probably become, in time, a large and efficient body.

It is occupied as missionary ground, but has no stated pastor.

SEVENTH-DAY BAPTIST CHURCH, STOKES, OHIO.

This church was organized in the same year as the former, and is much in the same condition. It is blessed with the services of Rev. Joshua Hill, as pastor.

SEVENTH-DAY BAPTIST CHURCH, JACKSON, OHIO.

This church was organized in 1840, and embraced thirty-eight members, most of whom had removed from Pike, Clarke County, to this place. For some time it appeared quite flourishing, and received several additions, but it is at present in a very low and depressed condition, owing to the want of ministerial assistance.

SEVENTH-DAY BAPTIST CHURCH, WOODBRIDGETOWN,
PENNSYLVANIA.

This church was gathered through the exertions of Rev. Samuel Woodbridge, and was organized about 1790. All the knowledge that I have been able to obtain of Elder Woodbridge is, that he was a First-day Baptist minister, who became convinced of the sacred character of the seventh day, and embraced it accordingly. Subsequently he removed to this place with his family, where his preaching was blessed to the conversion of many, a church organized, and a meeting-house erected, whose pulpit he occupied until his death. This church likewise received several additions from an emigration of the members of the Nottingham and Pennapack fraternities, among whom we may men-

tion the children of Rev. Enoch David. But the death of Elder Woodbridge was the commencement of its decline, as no one arose to take his place. Its ancient and venerable meeting-house, being without a pastor, soon became almost deserted. Some of its members removed to other parts, and others of them went to receive their reward for loving the law and keeping the commandments of God. In 1843, they numbered sixteen, and Lewis Sammons served the church as licentiate. Since that period its decline has been gradual, and it is a moral certainty that but a very short time will elapse before we shall have to announce the disappearance of another star from our constellation, the extinction of another luminary in the moral world.

SEVENTH-DAY BAPTIST CHURCH, MADISON, INDIANA.

This small company of Sabbath-keepers was organized into a church in 1843, since which period it has received few additions, and has been in a low and depressed condition for the want of pastoral services.

SECTION VIII.

NORTHWESTERN ASSOCIATION.

SEVENTH-DAY BAPTIST CHURCH, MILTON, ROCK COUNTY,
WISCONSIN.

This large and flourishing church was organized in 1838, since which period it has rapidly increased in numbers, and promises to become a very useful and efficient body. For a long time this region was considered as missionary ground. Recently, however,

Rev. Stillman Coon and Rev. Zuriel Campbell have connected themselves in the pastoral relation with the church, in which they still continue.

Many of its members were emigrants from Scott and the older churches.

SEVENTH-DAY BAPTIST CHURCH, ALBION, DANE COUNTY,
WISCONSIN.

This church was organized in 1843, and

Wm. H. Redfield became its servant in the capacity of licentiate, which relation he sustained for one year, when he was succeeded by

Rev. O. P. Hull, the present incumbent, under whose ministry it has enjoyed many precious seasons, and received many additions.

SEVENTH-DAY BAPTIST CHURCH, WALWORTH, WISCONSIN.

This church, mostly composed of emigrants from New Jersey, was organized in 1849, and contains twenty-one members, with a prospect of large additions.

It has no settled pastor.

SEVENTH-DAY BAPTIST CHURCH, FREDONIA, IOWA.

This church was organized in 1842, and

Rev. Rolean M'Reynolds, formerly a First-day Baptist, a minister of exemplary character and eminent talent, became its pastor, in which relation he continued for some time.

At present it has no settled pastor.

SEVENTH-DAY BAPTIST CHURCH, FARMINGTON, ILLINOIS.

This church was constituted in 1849, and consists mostly of emigrants from Shiloh, with the family of

Rev. Samuel Davison, the present pastor.

It is said to occupy a pleasant and healthful situation.

REMARKS.

A majority of the churches embraced in this Association may be considered as enjoying all the advantages of a healthful climate and fertile soil, with facilities for commerce. Although few in numbers, their prospects are most encouraging, perhaps too much so. It is not in the sunlight of worldly prosperity that the good seed rises to maturity and bears much fruit: the mind, exulting in temporal advantages, the accumulation of riches, or the acquisition of worldly honours, is too apt to become cold and indifferent to the subject of religion. We trust that it may not be so with these sister fraternities, who have designed to hold up the light of the truth, and to witness for the Sabbath among an apostatizing community. May they grow in grace as in numbers; may they become rich in heavenly wisdom as in earthly goods; moreover, as they have received liberally may they be disposed to give liberally, and to bear in their hearts and upon their prayers the burdens of a perishing world. In connexion with this subject another consideration is presented. These churches occupy situations as desirable as can be found throughout the whole country for mercantile, mechanical, or agricultural avocations, and embrace every variety of soil, scenery, and climate. Some are located on broad meadow-like prairie; others amid a diversified landscape of hills and valleys; and yet others in the neighbourhood of marts of commerce, and communicating with lakes and rivers. No brother need forsake the Sabbath, in order to find a more eligible or advantageous situation than could be obtained in contiguity with the settlements of the Sabbath-keepers; and no person, whatever may be his denominational character, who wishes to emigrate, will find in any locality a state of society more elevated, moral, and Christian-like,

or schools more really useful and well-conducted than are to be found among the Sabbatarians. In tracing the history of our denomination, there occur many reflections of a pleasant and interesting character, particularly in connexion with our missionary efforts. The review of the fields of labour thus occupied would prefigure in a remarkable degree our gradual expansion and increase. First we see those good old fathers, over whose graves the flowers of centennial summers have bloomed and withered, making short journeys from Rhode Island to New Jersey, and perhaps to some parts of Pennsylvania. This, at that time, was missionary ground. Subsequently the area was extended. Where was the missionary ground in their youth to those venerable men who have grown gray in the service of the sanctuary? In the wildly beautiful and romantic region of western New York and Pennsylvania, where a glorious harvest has arisen as the fruit of their labours. Then gradually expanding westward, Ohio, Wisconsin, and Iowa, became alternately the theatres of new scenes of trial and triumph. Intimately connected with the progress of our denomination in this region are the names of Rev. L. A. Davis and Rev. J. L. Scott, both indefatigable missionaries, through whose instrumentality several of these churches have been gathered and organized. Is not our missionary ground still expanding? Does not the time approach when the broad plains of the Missouri will be so occupied? when the region of the Rocky Mountains will be so occupied? when Oregon and California will be so occupied? Does it appear impossible or improbable? All that is necessary for its realization, is the application of means, and faith in the promises of God.

SECTION IX.

GENERAL SUMMARY.

The reader who has followed me through this brief and imperfect sketch of the history of the Seventh-day Baptist Denomination, cannot fail to perceive that our churches have gradually and healthfully increased in numbers, notwithstanding the continual opposition which is manifested to the cause we advocate, and the continual discouragements that we have to encounter both in society and business. It is now about one hundred and seventy years since the first Seventh-day Baptist church was organized in America; and the efforts which have been made within the last thirty years have accomplished more to advance the interests of the cause than what was done for nearly a century and a half preceding. This has not been produced by any special excitement, but by increased energy and courage, and by the multiplication of means for disseminating the truth; and those means have but just begun to develop their influence. Our Education, Missionary, and Tract Societies are yet in their infancy; our denominational paper is only beginning to acquire a circulation corresponding to its merits, indicative to other denominations of Christians of our literary resources,—and yet effects that would have astonished our ancestors have been realized. In 1805, we numbered eight churches, and about one thousand five hundred communicants. Twenty-five years increased that number to three thousand four hundred; but the five subsequent years to more than four thousand five hundred. In 1840, we numbered a fraction over five thousand members, which in three years increased to six thousand. At this period, there are about seven thousand communicants

in the connexion. There are sixty-five churches united with the Conference; sixty ordained ministers, and about thirty licentiates.

RECAPITULATION OF CHURCHES FOR 1849.

EASTERN ASSOCIATION.

Designation.	Date of Organization.	Number of Communicants.
Newport,	1671	28
First Hopkinton,	1708	344
Second Hopkinton,	1835	173
Third Hopkinton,	1835	166
Marlborough,	1811	131
New York,	1845	33
Piscataway,	1707	174
Pawcatuck,	1840	172
Plainfield,	1838	83
Richmond,	1843	25
Shiloh,	1787	261
South Kingston,	1840	25
Waterford,	1784	110
Westerly,	1837	72

CENTRAL ASSOCIATION.

Adams,	1822	230
First Brookfield,	1797	200
Second Brookfield,	1823	109
Third Brookfield,	1823	128
De Ruyter,	1806	111

Designation.	Date of Organization.	Number of Communicants.
Diana,	1846	18
Hounsfield,	1841	65
Lincklean,	1831	104
Otselie,	1830	50
Preston,	1806	81
Richland,	1845	14
Scott,	1820	176
Truxton,	1824	51
Watson,	1841	66
First Verona,	1820	70
Second Verona,	1837	31
Berlin,	1784	272
Petersburg,	1829	109

WESTERN ASSOCIATION.

Amity,	1834	27
First Alfred,	1816	437
Second Alfred,	1831	249
Clarence,	1828	77
Friendship,	1824	155
First Genesee,	1827	171
Second Genesee,	1834	60
Third Genesee,	1842	39
Hartsville,	1847	54
Hayfield,	1771	85
Hebron,	1833	61
Independence,	1834	118
Pendleton,	1844	20
Persia,	1832	59
Scio,	1834	40
Ulysses,	1845	17
Wirt,	1827	34

SOUTHWESTERN ASSOCIATION.

First Hughes River, Va.,	1833	12
Second Hughes River, Va.,	1840	7

Designation.	Date of Organization.	Number of Communicants.
New Salem, Va.,	1745	71
Lost Creek, Va.,	1805	68
Jackson, Ohio,	1843	40
Northampton, Ohio,	1837	20
Port Jefferson, Ohio,	1840	31
Sciota, Ohio,	1842	20
Stokes, Ohio,	1842	22
Pike, Ohio,	1824	30
Madison, Ia.,	1843	12
Woodbridgetown, Pa.,	1780	4

NORTHWESTERN ASSOCIATION.

Albion, Wis.,	1843	90
Milton, Wis.,	1838	112
Walworth, Wis.,	1849	21
Fredonia, Ia.,	1842	9
Farmington, Ill.,	1849	16

In dating the organization of the churches, I have had recourse to Clarke's History, and to the old Conference Minutes; between which and the minutes for 1849, I discovered some discrepancies. Should the reader wish to institute a comparison between my work and other documents, he will please refer to these sources, by which, for several reasons, I consider it safest to be guided.

Besides these churches, there are many scattered families of Sabbath-keepers in different parts of the Union. The Rev. Isaac P. Labagh, a minister of eminent ability and attainment, in connexion with the Episcopal Church in New York, is an observer of the Sabbath.

CONCLUSION.

It may be observed, in conclusion, that these churches exhibit nothing peculiar in their forms of worship. Psalmody

is universally practised, and the science of vocal music is cultivated in all the older churches.

Previous to 1822, Rippon's Collection of Hymns was generally used. About that time a new collection, designed particularly for this denomination, was made and published by a committee appointed for that purpose by the General Conference. Recently that collection has been superseded by another, which is in present use.

Sabbath schools and Bible classes have been instituted, and generally receive attention in all the churches; and the same may be said of conference and prayer meetings.

There are also tract and missionary societies within the bosoms of the different fraternities, whose officers constitute the board for the transaction of business.

CHAPTER IV.

SEVENTH-DAY BAPTISTS IN THE UNITED STATES, CONTINUED.

SECTION I.

THE KEITHIAN SEVENTH-DAY BAPTISTS.

THE Keithian Baptists were seceders from the Quakers of Pennsylvania, and were so called from their leader, the famous George Keith, who, in 1691, with forty-eight other individuals, withdrew from the communion of the Quakers, and set up separate meetings in different places, and a general one at Burlington, in opposition to that of Philadelphia. Subsequently they published several works of a controversial character, and finally, by resigning themselves to the guidance of Scripture, they became altogether Baptist in their religious practices. At the time of this change in their denominational character they numbered four churches, of which one was situated at Upper Providence, another at Philadelphia, a third at Southampton, and a fourth at Dublin. These continued for some time, but in 1700, a difference arose among them concerning the Sabbath, that broke up their societies. Some of them contended rightly that the original Sabbath remained unchanged, and that its observance was still incumbent upon Christians. The division appears to have been fomented by one Abel Noble, who, according to Morgan Edwards, came to this country in 1684, and who appears to have

been the first Seventh-day Baptist in the state of Pennsylvania. His name is found among those who, in 1691, signed the articles of the Keithian separation. By him was the first Keithian baptized in 1697, and by him were they gained over to the observance of the seventh day. Through his instrumentality four churches of that order were constituted. The first at Newtown, in Upper Providence, about twenty-four miles from the city of Philadelphia. Their meeting was held at the house of one David Thomas. Three families belonged to this place, of whom seven individuals were baptized members of the church, in 1770.

Another society resided at Pennapack, in the county of Philadelphia. It was to this society that Richard Sparks belonged, and to it he donated the lot of land for a burial-place, which subsequently became the property of the Shiloh and Piscataway Churches. William Davis was their minister. He was baptized in 1697, by Rev. Thomas Killingworth, of Cohansey, now Greenwich. In 1701, they built a place for worship in Oxford township, on a lot given to them by Thomas Graves, but neglecting to take a deed in due time, the Episcopalians dispossessed them of both the house and lot. In 1711, their preacher, William Davis, leaving them, and no one rising to supply the vacancy, they were soon scattered like sheep without a shepherd. The third society of them was at Nottingham, about fifty miles from Philadelphia. Their meetings were sometimes held at the house of Abigail Price, and at others in the dwelling of Samuel Bond, in the contiguous state of Maryland. The Sabbatarian families to which Nottingham was central, were six, of which eight persons were baptized. Here a yearly meeting was kept during the last week in August, 1770. This church originated from the Keithians at Upper Providence; but being desti-

tute of a settled pastor, it received few additions. Its most influential members were the family of Samuel Bond, whose son, Richard Bond, became subsequently the founder of a Sabbatarian church in Virginia.

Another society of them was in East Nantmill Township, about thirty-two miles from Philadelphia. Here was a meeting-house, built in 1762, on a lot of one acre square, the gift of David Rogers. The Sabbatarian families in this place were six, of whom ten individuals were baptized. They had no settled pastor, and subsequently they removed in a body to French Creek, near Meadville, and became the fathers of the present church at Hayfield. Thus it appears that in 1770 there were twenty-six families of Sabbatarians in Pennsylvania, and thirty-one baptized individuals of that order. That they had two yearly meetings and one meeting-house. At this time also they had one minister, Rev. Enoch David. He was born in 1718, at Duck Creek, county of Kent, in the state of Delaware; called to the ministry, at Welshart, in 1751; and ordained in 1769. He was married four times, and became the father of nine children. Ebenezer, his oldest son, was considered a very promising young man. He entered Rhode Island college as a student in 1770, and became a member of the Newport Church the same year. He was ordained to the work of the ministry in 1775, and being a young man, accepted the office of chaplain in the American army, under Washington, where he remained until his death, in 1778. He was highly esteemed by both officers and soldiers, and afforded every promise of future eminence and usefulness.

About this time, Zedekiah David, with several others, removed to Fayette County, and became the founders of a Seventh-day Baptist church in that place, where Rev. Samuel Woodbridge exercised his ministry for many years.

To his children and to the church in this place, Rev. Enoch David paid a visit in the autumn of 1795, where, preaching in the open air, he caught a violent cold, which settled on his lungs, and finally terminated in a consumption, of which he died in the seventy-seventh year of his age, and the fortieth of his ministry. His remains were deposited in the burial-place at Woodbridgetown, in the certain hope of a joyful resurrection.

This venerable man was one of the good old ministers of the ancient school, who could preach the truth for its own sake, and who neither required nor expected a salary. He supported his numerous family by working at his trade, that of a tailor. Four times he was left a widower, and each time with the care of an infant. He lived to see six of his children consigned to the grave. He had an estate of some value in the city of Philadelphia, which was sold at his decease and the proceeds divided among his family.

From the church in East Nantmill Township, Pennsylvania, a church was formed on Broad River, in the parish of St. Mark, South Carolina, in 1754. In 1770, it had increased to eighteen families, of whom twenty-four persons were baptized. At this time there were several churches of the Dunker Baptists, in this state, who observed the seventh day.

In 1759, eight families of the Seventh-day Baptists passed over from South Carolina, and settled near Suckaseeing, in Georgia. Their leader was Richard Gregory, son of John Gregory. Another of their preachers was named Clayton. After remaining here about five years, the whole company returned to Edisto, in South Carolina.

It is believed that these churches have been for a long time extinct.

SECTION II.

A GENERAL HISTORY OF THE GERMAN SEVENTH-DAY BAPTISTS.

The Reformation in Germany and Holland was productive of great and glorious effects, although it was not complete. Errors in doctrine, nearly or quite as incongruous with Scripture as those abandoned, were retained; ceremonies, nearly equal in absurdity to those prohibited, were still celebrated; and persecutions, exhibiting more similarity to the practices of Papacy than to the meekness and quietude of pure Christianity, were still prosecuted. The Reformation required to be reformed, and of this many pious and holy men were aware. At length, in 1694, a violent controversy arose in nearly all the Protestant churches of those two countries, in consequence of the attempts which were being made to promote a practical and vital religion. At this time the pious Spener was ecclesiastical superintendent of the court of Saxony. He was likewise at the head of the party distinguished for its advocacy of reformatory measures. However, neither his dignified and important station, nor the fact that the tenets of his followers were predicated upon scripture according to its literal interpretation, could preserve them from falling under the odium of heresy, and incurring the effects of a virulent opposition. Their doctrines were examined by the ecclesiastical dignitaries, who, instead of instituting a comparison between them and Holy Writ, sought to discover whether or not they were conformable to the tenets deemed orthodox by the Consistory of Wittemberg. The decision was in the negative; hence they were suppressed in their public lectures and ministrations. This prohibition, while it shut up churches, and hushed the eloquence of public lecturers, savoured of persecution, and consequently excited a spirit

of inquiry in the minds of the multitude. In such cases as this, reverend divines would consult their own interest by bestowing greater attention upon the study of human nature. Persecution agitates the public mind, excites the sympathy of some, the curiosity of all, and promulgates the very sentiments it is endeavouring to restrain. Besides, persecutors are not omniscient, conventicles will be held, and to their other charms that of secrecy is then added. In the year 1708, Alexander Mack, of Schriesheim, and seven others in Schwartzenen, Germany, met together, regularly to examine, in a careful and impartial manner, the doctrines of the New Testament, in order to ascertain what obligations it imposes upon professing Christians. These inquiries terminated in the formation of the society now called the Dunkers, or First-day German Baptists. Persecution, while it scattered them, likewise led to the dissemination of their doctrines; some were driven to Crefelt, in the Duchy of Cleves, and the mother church voluntarily removed to Sevustervin, in Friesland, whence its members emigrated to America in 1719, and dispersed to different parts of Pennsylvania. In 1723, they formed a church at Germantown, under the pastoral care of Peter Becker. The rapid growth of this church has rarely been excelled, and it received continual accessions of new members from the banks of the Wissahickon, and from Lancaster County. In this county, another community was soon after established by Conrad Beissel, a native of Germany. He was a man of eminent piety and ability, much given to metaphysical speculations, and distinguished for his love of solitude. Being determined to seek out the true obligations of the Word of God, independent of all preconceived opinions and traditional observances, he was soon led to perceive that the sentiments of the Dunkers were erroneous so far as they related to the day designed to be

hallowed as the Sabbath. It appeared evident to him "that the seventh day was the command of the Lord God, and that day being established and sanctified by the Great Jehovah, for ever, and no change, nor authority for change, ever having been announced to man, by any power sufficient to set aside the solemn decree of the Almighty, he felt it to be his duty to contend for the observance of that day." These opinions he maintained, not only in many eloquent discourses, but, about the year 1725, he published a short treatise which entered into a full and very able discussion of this point. The publication of this tract formed, in more ways than one, an epoch in the community, and created so much stir and excitement among the Society at Mill Creek, that Beissel quietly retired from the settlement, and took up his abode in a small cell on the banks of the Cocalico, which had been occupied previously by one Elimelech, an anchorite. Here, retired from all the world, he sought, by prayer, fasting, and meditation, to converse with superior intelligences, and to perfect himself in holy knowledge. But the community that had opposed his fervent and spiritual teachings when present, found his absence a great deprivation, and although many inquiries were made, it was a long time before the place of his retirement became known. By this time many members of the society at Mill Creek had become convinced of the truth of his proposition relative to the Sabbath, who now removed and settled around him in solitary cottages. They rested from secular labours and celebrated the public services of religion upon the original Sabbath, the seventh day of the week, which has ever since been observed by their descendants.

In 1728, they resolved themselves into an ecclesiastical body, and a monastic society was instituted in 1732, for

the accommodation of which suitable buildings were erected. Other buildings were likewise erected by the community, and all together constituted the irregular, yet lovely village of Ephrata. Both men and women were admitted into the convent, and both appear to have been singularly attached to the monastic state. They wore the habit of the Capuchins, or White Friars, which consisted of a shirt, trowsers and vest, with a long white gown and cowl, of woollen web in winter, and linen in the summer. That of the sisters differed only in the substitution of skirts for trowsers, and some slight peculiarities in the form of the cap. All who entered the cloister received monastic names. Their first Prior was Onesimus, (Israel Eckerlin,) who was succeeded by Peter Miller, surnamed Jabez. Beissel, whose monastic name was Friedsam, received the title of Father—spiritual father,—and subsequently that of Gottrecht, implying together, Peaceable God-right, from the brethren of the community. “In the year 1740, there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time the society, including the members living in the neighbourhood, amounted to near three hundred.” The government and arrangement of this little community were perfectly republican, and all the members stood upon the most fraternal equality and freedom. They were bound by no vows, neither had they any written covenant. The New Testament was their confession of faith, their code of laws, and their rule of discipline. Such property as accumulated with the society, by donation and from the labour of the single brethren and sisters, was held as common stock, but none were obliged to devote their personal property to this purpose or to resign any of their temporal possessions. A considerable income was derived from the farm, which, with the proceeds of the grist-mill, paper-mill, oil-mill, fulling-mill, and the industry of the

brethren and sisters, sufficed to support the society in a comfortable manner.

The principles of this society appear to have been superficially understood and partially represented by most writers upon the subject, although there is nothing about them mysterious or intricate.

“They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scripture, especially with the New Testament, do not allow one tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and made an example by Jesus Christ in his word.

“They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the society as early as 1739, viz.: ‘There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one.’

“They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature; that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come to Christ are drawn of the Father.

“They contend for the observance of the original Sabbath, believing that it requires an authority equal to that of the Great Institutor to change any of his decrees. They maintain, that as he blessed and sanctified that day for ever, which

has never been abrogated in his word, nor any scripture to be found to warrant that construction ; it is still as binding as it was when it was reiterated amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the Sabbath or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day for his special ministrations ; nor did he authorize any change. The Apostles have not assumed to do away the original Sabbath, or give any command to substitute the first for the seventh day.

“They hold to Apostolic baptism—and administer trine immersion, with the laying on of hands and prayer while the recipient yet remains kneeling in the water.

“They celebrate the Lord’s Supper at night, washing, at the same time, each other’s feet, agreeably to his command and example. This is attended to in the evening after the close of the Sabbath—the Sabbath terminating at sunset of the seventh day ; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.”

Although celibacy was neither enforced nor required, it was considered a virtue. There was no prohibition of marriage or of legalized sexual intercourse, as many writers have erroneously stated, but when two concluded to be joined in wedlock, they were assisted by the society. They conceived with Paul, whose opinion and practice does not find many clerical imitators at the present day, that celibacy

was more conducive to a holy life. There are many passages of Scripture to that effect, which they, unlike the ministers of other Protestant denominations, kept in perpetual remembrance. "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. I say therefore to the unmarried and widows, it is good for them if they abide even as I." They likewise, and, in my opinion, truly considered that those who sacrificed conjugal endearments for Christ's sake, were better fitted for, and will enjoy the highest places in glory. Hear the sublime language of the Revelator: "I looked up, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they that are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." This idea was fondly cherished, and continually inculcated. It formed the foundation of the monastic institution at Ephrata, whose support and prosperity was entirely dependent on its being properly appreciated. It formed the subject of many an

eloquent harangue, the theme of many a pleasant song, the object around which the holiest memories gathered, and with which the sweetest associations were combined. It was sedulously kept before them by their ministers and teachers in its most favourable light, and all the scripture susceptible of this application, which was not a little, was brought to excite their enthusiasm, and to inspire them with faithfulness and perseverance. It promised capabilities for the divine life which others could not possess, and held out to their enraptured imaginations the brighter rewards of heaven.

Their ministers never received a stated salary. In their opinion the Gospel was destined to be free, "without money and without price," and they thought that every one called to preach the word, should do it from the love of the cause, and in this matter, as in that of celibacy, to follow the advice and example of Paul. Nevertheless, their ministers were always well supplied with such necessaries as the brethren themselves enjoyed. Individual members gave as presents whatever they could conveniently spare, in money, goods, and the like; and whenever the minister travelled for religious purposes, he was supplied from the treasury to bear his expenses.

This is not the place, neither am I disposed to institute any comparison between the doctrines of the Scripture, according to its literal interpretation, and the great and leading tenets of the German Seventh-day Baptists of Pennsylvania. However, it is evident, from the most casual observation, that few religious communities have adhered more closely to the letter and language of Holy Writ, have been more scrupulous about conformity to worldly opinions and practices, or have given, in their conduct, a more faithful and practical exemplification of Christianity. Their peculiarities sprung, likewise, from

the same source as many of their virtues; and these will be adverted to in replying to the charges of error which have been urged against them, with more gravity than truth, by many writers, who were, probably, offended by the pure and primitive simplicity of their tenets and habits.

It is not necessary to attempt a full exposition of their peculiar views, or to describe the minutiae of the manner in which they perform the ceremonies and ordinances of religion. However, in their regular worship, they commence with singing; then prayers, the assembly kneeling; then singing again; after which the minister requests any brother to read a chapter out of the Scriptures, which they are at liberty to choose from either the Old or the New Testament. This the minister expounds, tracing its bearings and historical connexions with the other parts of the Bible. Then the exhorters enforce the duties it inculcates; and should any brother or single sister be able to improve the subject to the edification of the others, or to make any remarks relative to the topic, there is perfect liberty for such an expression. Prayer and singing, with the reading of a psalm, conclude the service,—than which nothing can be more solemn and impressive.

Ignorance, in a writer, is nearly or quite as culpable as misrepresentation; for no one has any right to assume the responsibilities of the historian, without first making himself the master of his subject. By a contrary course, he may inadvertently expose the most innocent and virtuous community to the reprobation and ridicule of contemporaries, and the abhorrence of posterity. Few societies have suffered more in their reputation from ignorant and unprincipled authors, than the society of Ephrata; others, however, have borne honourable testimony to its merits.

The account of their sentiments in Buck's Theological Dictionary, is a tissue of misrepresentation and calumny,

unworthy a place in such a work. We are there told that their "principal tenets appear to be these: that future happiness is only obtained by penance and outward mortification in this life; and that Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so that each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity bound to do, and that his superabundant works may therefore be applied to the salvation of others." This, as well as the accounts given of them in many other English books, is a gross falsehood. Gordon's Gazetteer of Pennsylvania is almost equally reprehensible, as the account which it contains was first published by the Historical Society of Pennsylvania, and contains many erroneous charges, that are entirely without foundation, and could only have originated in gross ignorance or shameful wickedness. Among other misrepresentations, the good and devout founder is declared to have been a crafty and designing usurper of ecclesiastical authority, and as assuming honours and titles. These statements are utterly unfounded. Beissel had been educated in the Calvinistic faith, but perceiving its dissimilarity to the word of God, as respects church government, ministerial salaries, and other things of a like nature, he emigrated to America in order to enjoy liberty of conscience, and he left the society of Dunkers at Mill Creek, because his peculiarities relative to the Sabbath created some dissension. It is true that he was drawn from his seclusion, but it is no less true, that the people whom he had forsaken, sought him out and came and settled around him, entreating his ministry. After this time he devoted his whole time, life, and property to advance the welfare of the

society, giving the management of the secular affairs entirely into the hands of others, while he gave his attention wholly to instructing the people in the word of life. The doctrine of celibacy which he taught was no new-fangled idea, being quite as old as the time of the Apostle Paul. He received the title of "Father," and "Gottrecht," from the brethren, instead of presumptuously assuming them himself.

In their habits of life, they have been equally misrepresented. They are not accustomed to wear long beards, as is frequently said of them, neither did the rules of the society forbid meat for the purpose of mortifying the natural appetite, or require them to repose on wooden benches with billets of wood for pillows, as acts of penance. Nevertheless they did so, but their conduct admits of a different explanation. They practised austerity from considerations of economy. With limited means and restricted circumstances they had undertaken an expensive enterprise. Hence, all their arrangements, though distinguished for neatness, were extremely simple. Wooden flagons, wooden goblets, and wooden trays were used in the administration of the sacrament, and although they have been presented with richer and costlier ones, the same service is still in use. Their domestic and kitchen utensils were likewise made of wood. The plates off which they ate, were thin octangular pieces of poplar boards. Their forks and candlesticks, and indeed every article that could be, were made of that material. Subsequently, when they were relieved from the burdens of their expensive enterprise, they generally enjoyed the cot for nightly repose, and partook, though in the most moderate and temperate manner, of the comforts, and even some of the luxuries of life. Temperance societies had not been instituted, "but there were no ardent spirits used in building the whole village, although the timber

was hewn and all the boards sawn by hand during the winter months." The society was a social community, organized for mutual support and assistance. Its members were distinguished for kindness, hospitality, and promptness in affording relief to the suffering, whatever might be their character or denomination. The following account of them is taken from a work, entitled the Journal of an Officer, which was published in 1784. He says, "I came among this people by accident, but I left them with regret. I have found out, however, that appearances may be delusive, and that where we expected to meet with a cold reservedness, we may sometimes be surprised by exhibitions of the most charming affability and disinterested benevolence. They all acted the part of the good Samaritan to me, for which I hope to be ever grateful; and while experiencing the benefits of their kindnesses and attentions, witnessing the sympathies and emotions expressed in their countenances, and listening to the words of hope and pity with which they consoled the poor sufferers, is it strange that, under such circumstances, their uncouth garments appeared more beautiful in my eyes than ever did the richest robes of fashion, and their cowls more becoming than head-dresses adorned with diamonds, and flowers, and feathers? Until I entered the walls of Ephrata, I had no idea of pure and practical Christianity. Not that I was ignorant of the forms, or even of the doctrines of religion. I knew it in theory before; I saw it in practice then.

. "Many a poor wounded soldier will carry to his grave the sweet remembrance of those gentle sisters, who watched so patiently by his side, supported his fainting head, administered the healing draught, and cheered him with both earthly and heavenly hopes. What mattered it to him that their words were couched in an unknown dialect; he read their meaning in the deep, earnest, liquid eyes. Eternity

likewise will bear a glorious testimony to the labour of the Prior, who could converse in the English language. Many a poor fellow, who entered there profane, immoral, and without hope or God in the world, left it rejoicing in the Saviour."

This officer had been wounded in the battle of Brandywine, and had been, with many of his comrades, despatched to the hospital at Ephrata. I shall allude to this circumstance again. Morgan Edwards bears the following testimony of this people.

"From their recluse and ascetic habits, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorns their conversation, and makes their deportment gentle and obliging. Their singing is charming, partly owing to the pleasantness of their voices, the variety of the parts they carry on together, and the devout manner of the performance." The following character of Beissel is derived from the same source.

"He was very strict in his morals, and practised self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was, but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music, in which he excelled. He composed and set to music, in two, four, five and seven parts, a volume of hymns, and another of anthems. He left behind him several books in manuscript, curiously written and embellished, and likewise published several other works." One writer has observed, "that the sisters apparently took little delight in their state of single blessedness, as two only, (aged and ill-favoured ones, we may suppose,) remained steadfast in the renunciation of marriage." This invidious remark is

entirely unfounded ; for though they were not required to renounce matrimony on entering the cloister, only four or five of the whole number that were received in it as inmates, during the period of one hundred and ten years, left and were married. One of these became the wife of a gentleman of Philadelphia, and afterwards, amid the cares and burdens of a large family, she regretted her change exceedingly, as did all the others who were induced to leave the "stille einsamkeit." "The others remained steadfast in their state of single blessedness, and now, with the exception of those remaining in the convent, lie beside each other in the beautiful cemetery in the foreground of the village." These gratuitous aspersions would be passed over with the silence they deserve, were it not that a fresh currency has been given to them by a late popular work. They have likewise been charged with denying the doctrine of original sin, and the eternity of punishment. They do not indeed believe that every individual of mankind is included in the condemnation of Adam, for many who are born, die without sinning ; but they admit that in the fall of Adam, all disposition to good was lost, and "that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent and are born again of the Holy Spirit." Beissel wrote a most curious and ingenious treatise upon this subject, in which he enters into long disquisitions on the nature and intellectual capabilities of Adam in his primeval state of innocence. He then explains in what manner he was affected by the fall, and with it elucidates many passages of scripture, which have escaped the attention of men of more erudition, but less profundity of penetration and genius. His views, however, though deep and ingenious, are somewhat mysterious, and would, in the present day, be considered as little better than the hypothetical speculations of an over-

wrought imagination. However, there is nothing that can be construed as denying the doctrine of human depravity, and the woful consequences that the fall of Adam has entailed upon his posterity, unless each one be regenerated by the sanctifying influences of the Spirit of Grace. They never received the doctrine of universal salvation in the usual acceptation of that term. They believe in the sure reward of submission and obedience to the requisitions of God, through faith in Christ, but they teach likewise, that the "wages of sin is death," death to holiness, and exclusion from the joys of heaven and the presence of the Lord. It is not to be denied that the idea of a universal restoration of all things was cherished by some of them in former days, and that it was based upon several passages of Scripture, particularly the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations. Nevertheless it was never taught as a doctrine, but was treated with the greatest caution and delicacy by the pastor, and aged members, in private circles, and was always accompanied by expressions of the necessity of making their calling and election sure, that thereby they might be prepared to participate in the first resurrection. Many of the brethren were no less distinguished for high literary attainments than for piety, and they established a school at a very early period which afforded every facility for the acquisition of classical and scientific education, and which gained for itself so honourable a reputation, that many young men from the first families of Baltimore and Philadelphia were sent here to be educated. A Sabbath school was likewise instituted, which afforded the best facilities for moral and religious instruction. It flourished many years, and was attended by important consequences. The minds of the juvenile population were excited to a state of religious inquiry,

which increased to what would be termed, in these days, a powerful revival, accompanied by the most intense excitement. The scholars met together, before and after common school hours, for prayer and exhortation, but their zeal, at least in the minds of the older brethren, ran into excess, which induced Beissel to discourage the enterprise, and also to object to the erection of a building, which was already commenced, for the especial use of the school, to be called Succoth. This Sabbath school had been instituted under the following circumstances. Ludwig Hœcker, or Brother Obed, as he was designated, who was the teacher of the common school, perceiving that many of the indigent children were kept from regular attendance by necessary employments during the week, projected the plan of holding a school in the afternoon of the Sabbath, where instruction would be administered to those of all circumstances. It is not known, neither is it material, in what year the Sabbath school was commenced. Hœcker took up his residence at Ephrata in the year 1739, and it is presumed that he commenced the enterprise soon after. By reference to the minutes of the Society, we find that the materials for the building were provided in 1749. After the battle of Brandywine, the Sabbath school-room, with others, was turned into a hospital, which it continued to be for some time. The school thus broken up, was never afterwards resumed. The honour of having projected and successfully introduced the present general system of Sunday School instruction, is certainly due to Robert Raikes; but the Seventh-day Baptists of Ephrata had established and maintained in operation for upwards of thirty years, a Sabbath school, nearly half a century before one was opened by the Gloucester philanthropist.

In 1777, the Society began to decline, but the declension cannot justly be attributed to the causes which some

writers have erroneously stated. Beissel died in 1768, and his successor, Peter Miller, was a man of much higher attainments and more eminent mental powers. Indeed, Miller had the principal management of the establishment during Beissel's time, and to his extraordinary abilities the early prosperity of the institution is mainly imputable. Its decline, however, can be rationally accounted for, without supposing either incapability or degeneracy in those who were intrusted with the direction of its affairs, especially when we take into consideration the great changes in politics and government that transpired, and the consequent alterations in public sentiment. The seventeenth century was prolific in monastic institutions, of which this was one; and the feelings and motives that animated its founders were decidedly European. During the first fifty years from the establishment of Ephrata, a remarkable progress was made in liberal opinions, and with the march of intellect and politics, different opinions with regard to religious institutions were also entertained. It was commenced as a social community, and as such it succeeded admirably, and was adapted to every purpose of life, when surrounded by a howling wilderness, filled with wild beasts, and wilder inhabitants; but when the hand of improvement had turned the forests into fields smiling with plenty, and the neighbouring country became filled with a dense and promiscuous population, it appeared evident to all that it was not compatible with the circumstances of the times, or the spirit of the age. Besides this, its members were exposed to incessant persecutions, and were kept in perpetual contentions and turmoils by their envious neighbours, which, of themselves, were enough to have produced a declension in the Society.

The community at Ephrata still comprises a small band who retain the principles and manners of their forefathers,

and who meet regularly to worship God on the evenings and mornings of their Sabbaths. But although they have the forms, they are without the spirit or the zeal of their ancestors. In ancient times they had bestowed upon them in ridicule the epithet of "Zealots." Zeal, however, when it is according to knowledge, is commendable; under any circumstances it is preferable to indifference. Christianity without zeal is like the body without life, and it is an honour to any denomination to receive, even in ridicule, a title designative of faithfulness and activity. Ephrata would be a paradise now as it was in former days, did its inhabitants possess, in the same degree, that desirable quality which those of old possessed, and for which they were stigmatized. Yet in this zeal there was neither noise nor display. It was not the occasional gleam of the meteor, but the pure, steady, unchangeable light of the pole-star, so quiet and all-absorbing, in which the world, with its pomps and vanities, was sacrificed upon the altar of pure and constant devotion. They lived and moved in the world, performed the routine of all the duties devolving upon them, and cherished the highest and holiest affections; but their treasures and their hearts were centred in heaven. Could they stoop to quaff from the springs of earth, who had once slaked their thirst at the fountains of immortality? could those ears be delighted with terrestrial songs, that had once been ravished by the unimagined harmonies of the upper world? How would they thirst and long for another draught! How would they wait and listen to catch another echo! And how would the ignorant world deride their enthusiasm and mock their zeal! Of those who, at Ephrata, were derided as zealots and enthusiasts, Mr. Winchester makes the following declaration: "God will always have a visible people upon earth, and these (speaking of the Society at Ephrata), are his people at present,

above any other in the world. They walk in all the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children (alluding to the married members), in the nurture and admonition of the Lord; no noise, rudeness, shameless mirth, loud laughter, is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion, and whatsoever they believe their Saviour teaches, they practise, without inquiring or regarding what others do. They read much; they sing and pray much; they are constant attendants upon the worship of God; their dwelling-houses are all houses of prayer."

Although Ephrata has degenerated—is now spiritually dead—the truth has not become extinct, but is still extending. From this parent society several branches have originated. One in Bedford County was founded in 1753, which is still in a flourishing situation. Another in York County, about fifteen miles from the town of York, was founded on the Bermudian Creek, in 1758, of which some of the members remain, although they have been without a leader for many years. A third branch was established at Snowhill, in Franklin County, under the superintendence of Peter Lehman and Andrew Snowberger, where the greatest part of the Society are still resident. Besides these, there are other smaller branches in Western Pennsylvania.

SECTION III.

PARTICULAR HISTORY OF THE GERMAN SEVENTH-DAY BAPTISTS OF PENNSYLVANIA.

Ephrata is located in the interior of the state of Pennsylvania, and is one of its earliest settlements. Few places

in America are hallowed by more interesting associations, and none perhaps are connected with an institution of such a peculiar character and ancient establishment. It occupies a pleasant position in Cocalico Township, Lancaster County, at the intersection of the Reading Road with the Downingtown and Harrisburg Turnpike, sixty miles northwest of Philadelphia, thirteen northeast from Lancaster, and thirty-eight from Harrisburg. At present this name is applied to the vicinity of Ephrata proper for at least a mile along the turnpike, making Cocalico Creek the centre. Thus considered, it contains many dwellings, several stores, two taverns, and a paper mill. New Ephrata is a small village, about a mile further west on the turnpike.

Ephrata proper is an irregular enclosed village, lying in a triangle formed by the turnpike, the old Reading Road, and the Cocalico Creek, and belongs entirely to a Seventh-day Baptist community. It contains the first Protestant monastery established in America, and several other buildings for the accommodation of the Society; to which is attached and belongs a farm containing one hundred and forty acres of land, with a grist and saw mill. The post-office bearing this name is situated half a mile from the original village.

Kedar and Zion, a meeting-house and convent, were the first buildings of consequence erected by the Society. They were located in a pleasant situation, on a hill called Mount Zion. In the meadow below, larger accommodations were subsequently erected, comprising a sisters' house, called Saron, to which a large chapel is attached, with a "Saal," where are held the Agapas or love-feasts. They likewise erected a brothers' house, called Bethania, with which was connected the large meeting-room with galleries, in which the whole Society assembled for public worship, in the times of their prosperity. These edifices are still standing,

surrounded by smaller buildings, which were occupied as a printing-office, school-house, bake-house, almonry, and others for different useful purposes, on one of which the town clock is erected. These buildings are all of singular character, and very ancient architecture, all the outside walls being covered with shingles. The two houses for the brethren and sisters are large and commodious, being three or four stories high. Each contains an apartment particularly appropriated to their night meetings, and the main buildings are divided into small compartments, of which each building contains fifty or sixty. The rooms are so arranged, that six dormitories, which are barely large enough to contain a cot, a closet, and an hour-glass, surround one of larger dimensions, in which each subdivision pursued their respective avocations. These silent cells and long winding passages possess an indescribably romantic air; and one can scarcely divest himself of the belief that he is threading the tortuous windings of some old baronial castle. The ceilings have an elevation of about seven feet; the passages leading to the cells, or "kammers," as they are designated, and through the different parts of both convents, are barely wide enough to admit one person, and if two should meet from opposite directions, one would invariably be obliged to retreat. The doors of the kammers are five feet high, and twenty inches wide; and the windows, of which each contains but one, is only eighteen by twenty-four inches. The walls of all these rooms, including the public meeting-room, the private chapels, the saals, and the dormitories, are nearly covered with ink paintings, or, in other words, with large sheets of elegant penmanship. Some of these are texts from the Scriptures, handsomely done in ornamented Gothic letters, called in the German, "Fraktur-schriften."

The sheets of paper employed for this purpose were

manufactured at their own mill, and some being put into frames, admonish the residents, as well as the casual visiter, whichever way they may turn their heads. Two very curious ones still remain in the chapel attached to Saron. One represents the straight and narrow way, which it would be difficult to describe. It is very curiously and ingeniously formed on a sheet of about three feet square, the whole of the road being filled with texts of Scripture, reminding the disciples of their duties, and the obligations their profession imposes upon them.

Another is a representation of the three heavens. In the first, Christ, the Good Shepherd, is represented as calling his flock together; in the second, which is one foot in height, and three feet wide, three hundred figures in the Capuchin dress appear with harps in their hands, and behind them the heads of an innumerable host; in the third is seen the throne of glory surrounded by two hundred archangels. Many of these "Fractur schriftten" express the most enthusiastic sentiments on the subject of celibacy, and the happiness of a recluse life, whilst others are devotional pieces. The following are transcribed from two found in the chapel of the sister's convent:

Die Lieb ist unsre Kron und heller Tugend Spiegel,
 Die Weisheit unsre Lust, und reines Gottes Siegel;
 Das Lamm ist unsre Schatz dem wir uns anvertrans,
 Und folgen seinem Gang als reinste Jungfrauen.

Love is our Crown and clear mirror of virtue,
 Wisdom our desire, and the seal of a pure God;
 The Lamb is our treasure, in whom we confide,
 And follow His guidance, as the purest virgins.

Unsre Kronen die wir tragen hier in dieser Sterblichkeit,
 Werden uns in Truebsals-tagen durch, viel Leiden zubereit,
 Da muss unsre Hoffnung bluehen und der Glanbe wachsen auf.
 Waun sich Welt und Fleisch bemuehen uns zu schwaechen in dem Sauf,

O Wol dan ! weil wir gezaehlet, zu der reinen Laemmer Heerd
 Die dem keuschen Lam vermachlet, und erkanffet von der Erd,
 Bleibet schon alhir verborgen, unser Ehren Schmuck und Kron,
 Wird uns doch ad Jenem Morgen kroenen, Jesus Gotte's Sohn.

The Crowns which we wear here in our mortal life,
 Will prepare us this much suffering for the day of trial—
 Then must our hope bloom, and our faith increase,
 While the world and the flesh both strive to divert us from our course.
 While then, we are atoned for through the Holy Shepherd,
 Who marries the pure lamb and redeems it from the earth,
 Let our honour, our ornaments, our crown even remain concealed,
 Till that morning when we shall be crowned by Jesus the Son of God.

In the rooms which have been occupied by any departed sister, a piece, in imitation of a tablet, is framed and put up, expressive of the character and virtues of the deceased, or some feeling memorial of love, and pious anticipation of meeting again in heaven, is inscribed. The following was found in the kammer which had been occupied by Zenobia, a very beautiful, amiable, and devout sister.

Zenobia Wird Gruenen und Gedeihen, ihre Arbeit wird nicht vergeblich, noch auch ihre Hoffnung verlohren seyn, ihre Ehre bluehen mitten unter den Heiligen.

Zenobia will prosper and flourish. Her labours will not be useless, nor her hopes vain. Her glory will be revealed in heaven.

An apartment, denominated the writing-room, was particularly appropriated to such purposes, and several of the sisters devoted their whole attention to this labour, and became highly skilled in it. Others transcribed the writings of the Founder of the Society, thus multiplying copies for the wants of the community, before their printing press came into operation. Two very ingenious sisters, named Anastasia and Iphigenia, were the principal ornamental writers. They formed, with immense labour, a large folio volume of "sample alphabets" of various sizes and different

styles, though all are alike curious, and exhibit the most patient application. The letters of the first alphabet are one foot in length, surrounded by a deep border, in imitation of copperplate engraving, of which each one is different in style and finish. It was finished in the year 1750, and is still preserved as a rare curiosity, by the trustees.

Another room was exclusively set apart for the purposes of transcribing music; hundreds of volumes, each volume containing five or six hundred pieces, were transferred from book to book, with almost as much neatness and quite as much accuracy, as if done with a graver.

The Society at Ephrata, after their printing press came into operation, published several valuable historical and religious books. Of these, an edition of the "Bloody Theatre," an old German work, was nearly all taken by the American army for cartridges. Several of the members were decided literary characters of no mean ability.*

At one time it was in contemplation by three brothers, named Eckerlin, of whom the eldest was prior, and had the superintendence of the secular concerns, to make Ephrata a place of more importance in the world than it could acquire from its character of a religious refuge. They were natives of Germany, and they had been educated in the principles of the Catholic faith. They projected the plan of erecting extensive buildings for manufacturing purposes, and of entering into extensive mercantile concerns. For this they had made considerable preparation, such as cutting and hewing the timbers, and were in readiness to erect a town. They had likewise sent to Europe, where they had extensive and powerful connexions, and procured,

* Those who desire a more particular account of the German Sabbatarians, their leaders, literature, and music, may consult the fifteenth volume of Hazard's Register of Pennsylvania.

unknown to the Society, a chime of bells, and likewise a large clock for the tower. These arrived in Philadelphia, and the bill requiring payment being forwarded to the Society, made the brotherhood acquainted with the circumstances. They determined not to receive them, but had them sold, and paid the loss. One of these bells, having upon it, "*Sub auspicio viri venerandi Onesimi societatis Ephratensis præpositi,*" was purchased for, and is now on, one of the churches in Lancaster. The clock was sold to one of the Reformed Lutheran societies in the same place. This transaction led to an investigation of the conduct of the Eckerlins, which resulted in the timely discovery of a conspiracy they had entered into to possess themselves of the property, which at that time was extensive and valuable. This discovery terminated in the expulsion of Israel, the prior, from his office. The brothers subsequently removed to Virginia, where they obtained considerable notoriety in connexion with Indian affairs. The Society, in its apostolic simplicity, desired no tower, no bells. They even refused to have a bell to summon them to the midnight meeting, which was regularly held at that hour of the night,—Beissel quaintly observing, that the spirit of devotion ought to be sufficient to insure their attendance; and it generally proved to be adequate.

The community at Ephrata were decided Whigs in the Revolution, although they considered contention with arms and at law as inconsistent with the Christian character and profession. In the war of 1756, the doors of the cloister, including the meeting-room, the chapels, and every other building, were opened to afford a refuge to the inhabitants of Tulpehocken and the Paxton settlements, then on the frontiers, as they fled before the murdering and marauding bands of Indians; and all were kept and fed by the Society during the period of alarm and danger.

Upon hearing of this the royal government despatched from Philadelphia a company of infantry to protect and defend the place; and becoming aware of the character of the Society, presented them with a pair of large and beautiful communion goblets, which was the only recompense they could be prevailed on to receive. At a much earlier period they attracted the attention of the Penn family, and Lady Juliana Penn, in England, opened a correspondence with the Society. Governor Penn visited them frequently, and being desirous to bestow upon them a solid evidence of his regard, had a large tract of five thousand acres of land surveyed and conveyed to them as the Seventh-day Baptist Manor. This, however, they refused to accept, believing that large possessions tended to engender strife, and that it was inconsistent with the Christian character to be absorbed in the gains of this world and the accumulation of temporal property.

A few days after the battle of Brandywine, Sept. 11th, 1777, the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought there in wagons, a distance of forty miles; and that long train of various conveyances, that came slowly up the valley where the field had been contested—the train that bore those whose shattered limbs seemed to defy all surgical aid, or whose contagious disease was like the pestilence that wasteth at noonday, was received by the brothers of Ephrata as if it bore forward the gathered harvest of summer. And those sisters,—did they shrink from that dreadful exhibition of human suffering? did they turn pale, and sicken at the view of bruised and mangled limbs, clotted gore, and the sound of deep heart-rending groans? Oh no; their sympathy was of the practical kind. It prompted them to assuage and relieve. And with the kindest and tenderest feelings they garnered up the sick, the wounded, and the

dying, in their rooms, their chapels, and their edifices, devoted to public worship or domestic duties, with a welcome and care that only religion could dictate, and that only true patriotism could have evinced. Of the five hundred who were brought there one hundred and fifty died, notwithstanding the attendance of Doctors Scott, Yerkel, and Harrison. The dead were buried with all the decencies of friendship, and with all the ceremonies of military propriety. They were principally from the Eastern States and Pennsylvania. The place where they lay is enclosed; and in the autumn of 1845, the corner stone of a monument, bearing a suitable inscription, was laid by Governor Shunk, in presence of a great multitude of people who had assembled to witness the ceremonies. In the burying-ground which belongs to the Society are the tombs of the ancient fathers, with suitable marble monuments erected to their memories. A large stone, marked with German letters, covers the grave of their founder.

At present many of the buildings are in ruins, particularly those which were first erected. A short distance from the enclosure containing the old meeting-house and cloister, there is a small building, with a steeple, which was formerly the residence of the physician. Near by stands another dwelling, which was the parsonage. Above this stands a large building. Without, it presents a very singular and unique appearance. In entering it we pass a small portico, and the door is so low that it is necessary to stoop in passing; but the objects within witness at once to the vision that it is the house of God. Six tables are arranged so as to reach nearly the whole length of the room, with convenient seats, as many as are necessary. On one side of the room appear a stand and table, slightly elevated, for the accommodation of the speaker. Several of those large ornamented writings, already described, are hanging on

the walls. The room is perhaps forty feet square. It was formerly the sisters' dining and prayer room. At present it is the meeting-room of the Society. A part of the same building is used for domestic and culinary purposes, and is furnished accordingly. Near this is a stone building appropriated to other domestic offices. The house at present occupied by the sisters is contiguous to the meeting-room, and is inhabited by five aged ladies, who are the only remaining members of the convent. They have many relics of antiquity, which are preserved as objects of curiosity. Some of the caps worn by the sisters in the early days of the institution are carefully preserved. Adjoining the turnpike, in a corner of the yard, stands the academy,—a new building, with a steeple, clock, and bell. It is two stories high, and contains several apartments, in which both male and female schools are taught. These buildings, with one hundred and twenty acres of land, and a grist and saw mill, are the property of the Society.

Another community, every way similar to that of Ephrata, is situated at Snowhill, in Franklin County, Pennsylvania. Its location is in that beautiful and fertile valley which is embosomed in the Blue Ridge Mountains, extending from Northern Pennsylvania to the Shenandoah Valley, in Virginia. This section was early settled by a German population, and their immediate neighbourhood with the Dunker Baptists, of which there is now a large society. Belonging to this Dunker Society was one Andrew Snowberger, from whom the Snowhill Society takes its cognomen, *berg*, in German, signifying a hill,—his name is literally Snowhills. It is seldom, however, that adventitious names correspond with localities. The establishment called Snowhill is located in a small vale of a large valley, in latitude 39° N., about seven miles from Hagerstown, Maryland. In the convent resided an old sister, in 1849, nearly one hundred years of

age, who was the daughter of Andrew Snowberger, and who gave the following account of the origin of the Society. Her father, by a diligent study of his German Bible, became convinced that the seventh day of the week was the only divinely appointed Sabbath, and in consequence he became firmly determined to keep it as holy time. This caused much difficulty in his family and among his neighbours; but he was not to be deterred from acting according to the dictates of his conscience by any difficulties. Believing in prayer, and that faith and patience will overcome all things, he persevered in the path of duty. At length, to his inexpressible delight, the way became smooth before him, his family complied with his regulations, and subsequently embraced his views. In this lonely situation as to society of his own faith, Andrew instituted and maintained the worship of God in his own house. He desired to remain in communion with his first-day brethren, but they, after a long consideration of the subject, determined upon his expulsion from the church. This, to his feelingly sensitive mind, was extremely painful; but he observed, "that he could better bear the frown and disowning of men, than to disobey God and feel that he incurred His displeasure."

Notwithstanding the many trials and difficulties, Andrew continued firm in his attachment to the Sabbath, and some time after, his faith was greatly increased by the following circumstance. The country, in many parts, was still a dense and unbroken forest, and much of the labour of these early settlers was to clear away the superabundant wood. In this employment Andrew was engaged one first-day, when his neighbours were all gone to the Dunker meeting. He was piling and burning brush, which, at that time, formed the material of all the fences, upon his own and the contiguous estates. After he had been at work for

some time, the wind rose to a smart breeze, and the fires in a very few minutes became unmanageable. On they went, crackling and roaring; the fence on one side of the lot took fire, whence it spread with rapidity, and was in a fair way to communicate to the home establishment of his neighbour. Andrew saw plainly enough that notwithstanding all his efforts to the contrary, the whole must inevitably be burned before human help could be obtained, unless Providence would interpose. In this extremity he threw himself upon his knees, his face and hands blackened with smoke and ashes, and cried out in the deepest tones of supplication, "Oh Lord, if it be from thee that I keep the seventh day for a Sabbath, and labour on this day, according to thy law, do thou stop this fire." While he thus prayed the wind veered suddenly, and took the fire in altogether another direction, so that it became easily manageable. The skeptic may sneer at this, but the Christian will remember that God is omniscient, that He holds the winds in his fist, and moreover that He has promised to hear and answer prayer. This remarkable circumstance Andrew improved, by vowing unto the Lord to be steadfast in his law, and to make his house for ever a house devoted to the servants and the service of God,—a vow which the Almighty seems to this time to have accepted. But for years after this, Andrew was the only master and minister in his house devoted to God; but he steadily maintained divine worship upon the Sabbath, and not without success, for he had the happiness of seeing some of his neighbours, one at a time, come and unite with him in serving God.

After several years, Elder Lehman, from Ephrata, made them a visit, and proposed to raise an establishment similar to that at the former place. To this Andrew cheerfully acceded, and accordingly, as soon as circumstances would

permit, the estate and buildings were formally conveyed to the Society. It was not a gift, however. Andrew had a large family dependent upon him for support. The land had been brought into a state of cultivation by their mutual efforts, and strict justice required that the interests of all should be considered in its alienation. Everything was fairly appraised, and time given to the Society to pay the appraisement to him and his heirs. This arrangement was followed by the happiest consequences. Andrew and his family were amply provided for, and he lived to see his children and his children's children become members of the Society which had arisen through his means. He and his companion in life went down to the grave in a good old age, and are now doubtless raising their voices with that company who were redeemed from the earth.

The estate consists, at present, of 165 acres of land, in a high state of cultivation, and is very productive. It is a stiff loam, upon a limestone bottom, and is, therefore, well adapted to grass and the cereal grains. They are abundantly supplied with farm buildings. The principal barn, situated on a hillside, built of stone and brick, is 50 feet wide and 102 feet long, with a roomy overshoot on the lower side; the lower, or under-ground story, contains several stables for the accommodation of the domestic animals; the yard is well supplied with pure water, and everything bears the marks of thrift, industry, and economy. There are two flourishing orchards, well supplied with a choice variety of fruit, and two neatly cultivated gardens. Much of the wearing apparel is manufactured by the sisters, and the visiter who passes the building appropriated to that industrious use, will be strongly reminded of a classical quotation from the *Odyssey*, where Calypso is represented as

“With voice celestial, chanting to the loom,”

and her damsels,

“Who cull,
With hands of rosy white, the purple wool.”

The sisters lighten and enliven their industrious pursuits with music; and many a strain that would draw tears of rapture from listening multitudes, is blended, and even made more pastoral and effective by the sound of the shuttle, and the noise of the spinning wheel. There are likewise a blacksmith's shop, and a cooper and cabinet-maker's shop, where the brothers pursue their mechanical occupations. There is also a flouring mill, where, beside custom work, two thousand barrels of flour are annually produced. This is situated on a perennial stream that flows through, and abundantly waters the estate. It is an arm of the Antetum River, a tributary of the Potomac. The dwelling-house is most pleasantly situated about six paces from the stream on its south bank. This dwelling is a convent or religious house, and is styled “The Nunnery,” by the country people. It presents a singular and unique appearance, being about one hundred and fifty feet long, by thirty feet wide, and three stories high; the lower story is built of blue limestone, and the others of brick. The lower story is even with the ground on the south side, before which, and between the two orchards, there is a small grassy lawn. There are three front entrances, of which the middle entrance communicates with the dining hall, where a company of sixty or seventy guests might be conveniently accommodated. On the north side, projecting from the middle of the main building, with an entrance into the dining hall, are the rooms appropriated to domestic and culinary purposes. Over

the dining hall, in the second story, is the family chapel, where worship is regularly performed both in the morning and at evening. Above this, in a small cupola, is the convent bell, whence a rope passes through each floor into the centre of the dining hall. The west end of the building, from the dining hall round, contains exclusively the apartments of the brethren connected with the establishment; the east end of the building, beginning with the same division, contains exclusively the apartments of the sisters. In each department there are spare rooms for company, with sleeping rooms on the north side in both stories. In the centre of the cellar there is a beautiful fountain of clear spring water, incessantly flowing in an abundant stream. This is distributed in every convenient manner to the different parts of the establishment. Along the north side of the building, there stretches a luxuriant meadow, about one hundred paces across, which is abundantly watered by two streams; one, the creek before mentioned, the other, a brooklet of smaller dimensions. These are crossed by two wooden bridges, and a well-worn path leads to the meeting-house, situated on the north side of the meadow, adjoining the public road, which runs through the estate. The meeting-house, which is sixty by fifty feet, is built of stone, without a gallery. The adjoining building of smaller dimensions communicates with it on the west end, which exactly resembles an English vestry, although it is in reality a kitchen. About twenty-five paces from the convent, near the eastern border of the meadow, is the waste-gate for the mill. Here there is a bend in the creek, and at this point is formed their baptistery, well supplied at all seasons with pure water. Three steps lead down into this beautiful fount. In this place we were forcibly reminded of that exquisitely beautiful hymn,

“ The Lord my shepherd is ;
He maketh me to lie
In pastures green ; he leadeth me
The pleasant waters by.”

This Society keeps no journal, has no written history, nor humanly composed creed. However, they have a charter, obtained from the state legislature, in which they are known as Seventh-day Baptists. By this charter they are authorized to hold and govern the estate and the house, by by-laws of their own formation and adoption, which are represented and defended by five trustees elected by a plurality of the votes of all the male members of the Society. In these by-laws it is made a condition of admission, that the inmates of the house shall be single persons ; however, they are not disqualified by a state of widowhood. They must also be conscientious observers of the seventh day, and must have shared in the ordinances of baptism, and possess reputed piety. Their application for admission must be made to the trustees, who are the authorized judges of their eligibility. No vow, no promise of unconditional and continued celibacy is ever required, but if they subsequently wish to marry, which is sometimes the case, no unkind treatment ensues ; on the contrary, they leave the house like a sister going from the family of her kindred, when every one is attentive to her future wants. No person entering the Society can retain independent estate or personal property ; but should they bring property with them, it is subjected to a fair appraisement, and a certificate of the same given ; and should the person subsequently leave, the same or its value is restored without interest. If the inmate dies in the convent, or a recognised inmate of the same, all the property accrues permanently to the establishment. No one receives wages, but all participate in

the comforts of the house; and the charter secures the whole of the estate and its incomes to the single brethren and sisters as their property. The labours of the establishment are shared alike by all; the brethren under the direction of the prior, and the sisters under the direction of the prioress. In no respect, however, is there any pre-eminence of authority or class; their offices are designed to subserve good order—nothing more. They are in truth a band where fraternal regard and equality of right regulate all their conduct.

In 1847, there were nine brothers and fourteen sisters who were inmates of the convent. The other members of the Society have no personal rights in the property of the estate; and there is no more community of interests among them than there is among other denominations of Christians. In church discipline and government they are decidedly congregational. Their officers are elected by a majority of the votes of the members. They are averse to paying their pastors a stated salary; but believe that he should be assisted voluntarily according to his necessities. The convent and all the buildings are exceedingly neat and well-kept; the furniture being plain and convenient without any superfluities or finery. The venerable pastor, Andrew Fahnstock, having lost his wife, made a distribution of his property among his children, and took up his residence in the convent some time since. All visitors are likewise requested to make the convent their home, particularly during the public meetings, and are furnished in it with private apartments. Their yearly meetings are attended by many who reside in distant parts, these, as they arrive, are most hospitably welcomed; the brothers saluting the visiting brothers with a holy kiss; the sisters saluting the visiting sisters in the same manner, but the

brothers and sisters only shaking hands. When the meeting is over, and these visiters are preparing to depart, the same affectionate observance is again tendered to all. At these meetings a supper is spread in the meeting-house, which is the anciently celebrated Agapa, or love-feast, held in imitation of the Last Supper, of which the Redeemer partook with his disciples, before he was led out like a lamb to the slaughter, and in connexion with the institution of the Eucharist. At this supper everything is previously prepared, and there is no cooking done except to make coffee. Here appears the use of the vestry kitchen, adjoining the meeting-house, with its cellar and well-stored larder. In this apartment are vessels over fixed furnaces prepared for heating water, coffee, and the like. The meeting-house has two front entrances, and is seated with the males on one side, and the females on the other. It is furnished with settees and long narrow tables, which serve for their books during worship, and for meals during the love-feasts. About midway of the house, on the back end, is one about eight feet, appropriated to the ministry, there being no other pulpit in the house. The tables at the love-feasts are furnished with a good supply, and a sufficient variety of all the necessary aliments of life, without any superfluities; and all are invited to partake. This being over, and the things cleared away, the communion table is furnished for the Lord's Supper. The holy rites are begun by singing and prayer; the thirteenth chapter of John is then read, and the officiating ministers discourse upon it, when these servants of the church lay aside their coats, go to the kitchen vestry, gird themselves with long towels, and each one taking a small wooden tub half filled with tepid water, return to the brethren's side of the house, and commence the ceremony of washing each other's feet,

repeating meanwhile the words of our Saviour: "Therefore if I, your Lord and master, have washed your feet, so ye ought also to wash one another's feet." The same is performed on the female side of the house by two aged sisters. This being ended, all again sit down, and every one appears absorbed in silent prayer and meditation for a few minutes. The officiating ministers then take the bread of the communion, and one of them, after giving thanks, and imploring the divine favour, carries the plate before the others, so as to stand before two of the communicants. He then breaks one of the pieces of the bread into two parts, giving half to one and the other half to the other, saying, "Take, eat; this is my body, which is broken for you; this do in remembrance of me." This formulary is repeated at each time of breaking the bread, until all the communicants have received a portion. In distributing the wine, the ministers, instead of the deacons, carry the goblets. The whole concludes with singing. They are all masters in music, and, what appears to me extremely appropriate, their hymns in German were all composed by members of their own order, and have never been given to the world. Many of them exhibit considerable poetic talent. The same is true of their music, which is perfectly unique; but so soft, solemn, soul-stirring, and melodious, that the listener half forgets its reality, and holds his breath for fear of breaking the enchantment. They have three volumes, of which a small edition has been printed for their own use, and there is not a light or jiggish beat in the whole collection. They frequently make additions in manuscript, and take great pleasure in making new books with the pen, of which many have very richly ornamented pages. While listening to their melting melodious strains, one cannot fail to revert in imagination to that new song which was

sung before the Lamb, and before the beasts, and the elders, and which no man could learn but those who were redeemed from the earth. Their style of singing, though altogether different from that of modern congregations, is extremely effective, and such, as I believe, few persons of taste and sensibility could listen to, without shedding tears of silent rapture. They have no choir, but all, both young and old, sing, being directed in this exercise by a leader.

There is perhaps no ordinance of the Christian church more highly interesting to a casual observer, and more fraught with hallowed associations to a devout mind, than the rite of baptism, when it is administered in the manner corresponding with the Word of God. This is particularly the case at Snowhill, where everything is in such perfect keeping and character. The candidates for baptism being previously examined and accepted as suitable subjects for that holy ordinance by the pastors, an announcement to that effect is made to the congregation. They are then suitably attired, and all repair, forming a procession, to the baptistery, where a thronging multitude is generally assembled. Here the scene is extremely solemn and affecting, and all nature appears to sympathize in the deep solemnity. Even the sunlight, as it bathes the verdant hillside, the smooth meadow, and the golden orchards in a flood of glory, seems to partake a softer radiance. A hundred snowy clouds appear here and there on the blue heaven above, and it requires no great stretch of the imagination to fancy that behind or upon them the waving wings of seraphs have been furled, and that forms of ineffable beauty are bending there, and watching with interest the dedication of souls to God. A flood of hallowed associations comes rushing into the mind. We think of Jordan, of the multitudes who gathered upon its banks, and who

were baptized "confessing their sins." The venerable appearance of the Baptist, that first preacher of the kingdom of God. And then the Great High Priest of our Salvation, who came hither to set an example for his servants in all coming time. But this pleasing reverie is broken by the voice of the pastor. A hymn is given out; and then from the midst of the company arises a deep, full, melodious swell of harmony. It is unlike singing; it seems the very soul of heavenly music breathing out an ecstasy of thanksgiving. The music ceases; a low soft echo breathes through the air, so lately living with sweet sounds, and over the waters; again all is silent. The pastor now stretches out his hands, and lifts his eyes to heaven: "Let us pray." Some kneel, others remain standing, but all assume the look and action of devout humility. The prayer ended, the pastor descends into the pool; the candidate, assisted by a brother or sister, descends after him. Reaching the lower step, he takes her, if a sister, by the left arm, and leads her down to a suitable depth, where she kneels in the water. She applies water to her face, and he does the same to the back of her head, waiting a moment for her to recover her thoughts and acquire a frame of mind suitable for the occasion. Then, laying his left hand upon the forepart of her head, and his right hand upon the back between the shoulders, he says, "I baptize thee in the name of the Father," and immerses the candidate, face foremost; then, raising her up to her former position, he gives time for a like recovery of self-possession, and adds, "and the Son," and immerses her in the same manner a second time; then, giving a like time for recovery, he continues, "and the Holy Ghost," and proceeds as before. Then while she is yet kneeling in the water, he lays both hands upon her head, and offers a short invocation for the

Spirit of God to seal this obedient handmaid as a child of God. During all this time, the multitude exhibits a deep interest, and maintains a perfect silence; the candidate manifests the greatest composure, and all appear to feel that the Saviour is near.

The German Seventh-day Baptists profess to have no other guide than the inspired Word of God; and to this they profess to exactly conform, omitting nothing enjoined, and adding nothing to the observances there given. Their simplicity is truly remarkable, and I believe, truly pure. They are non-resistant in sentiment, but they plainly preach the righteousness of the kingdom of God. They are likewise remarkably amiable in their intercourse with each other. There is a similar society in Bedford County, under the pastoral care of Elder King, but I have been unable to make myself acquainted with any incidents connected with its history.

There is one subject connected with the history of this people, which, from deference to my country and its institutions, I would willingly pass over in silence; justice, however, compels me to do otherwise. These societies, harmless and inoffensive as the members are, have, for a number of years past, been very much annoyed and disturbed at their annual meetings by a number of wicked and licentious persons. Being entirely averse to litigation of any kind, they patiently bore with all. This only seemed to encourage increased disturbance, until the 17th of May, 1845, when it became so outrageous at their annual meeting, that an individual who was not a member, instituted a prosecution against several persons for a riot. This resulted in the condemnation and punishment of sixteen individuals, whose friends, from malicious and revengeful motives, immediately commenced suits against

these Seventh-day Christians for labouring on the first day.

To this they plead guilty, and cheerfully paid their fines and the costs; but in consequence of the great inconveniences to which they were subjected, they petitioned the legislature for relief, though without effect.*

* It may be interesting to posterity to know that in the United States of America, and about the middle of the nineteenth century, Plymon Seaver, of Vermont, was confined in jail for a long time, for attending to secular concerns upon the first day of the week. About the same time, or August 26, 1845, Obed Snowberger was fined four dollars, for being engaged in worldly employment upon the first day of the week. Mr. Snowberger was a worthy member of the German Seventh-day Baptist fraternity in Pennsylvania, and the prosecution was carried on in Quincy Township, Franklin County, and before Samuel Sibbet, as justice of the peace. Subsequently nine others of the same people were subjected to prosecution and fines for the same reasons.

THE END.

